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The Upward Call

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by J. Carter Swaim*

ANNIVERSARY celebrations remind us that Christianity is not only firmly rooted in the past but that it is also a religion of the forward look. In this it is distinguished from the ethnic faiths, most of which consider that the golden age is in the past, and that the best thing moderns can do is to sit down and mourn the passing of the "good old days."

God is at work in history

There is a sense indeed in which Christianity created the idea of history. Among the Greeks, the life of mankind was thought to go round in circles. Each age ended in some catastrophe, and things would begin over, but the process never got anywhere: it simply went on and on in an endless succession of cycles.

The Hebrew-Christian tradition introduced the thought of God as moving in and through his creation and directing it toward a goal worthy of himself. To the New Testament writers the Incarnation and Resurrection were proof that there had been "a divine invasion of the pitch-dark human scene." God was at work in history. Paul indicates that the goal will have been reached when Christ "delivers the kingdom to God the Father" (I Corinthians 15:24). Christianity, therefore, is basically an optimistic religion. From beginning to end the Bible is a book of hope.

God calls people upward

What thus transpires on the cosmic level Paul envisions as taking place also in each individual life. God summons men and women to a way of living which is higher and better. This is the point of Philippians 3:14: "I press on toward the goal for the prize of the upward call of God in Christ Jesus" (RSV).

The King James Version is notably less vivid in setting forth this truth, and

to some extent even misses the point: "I press toward the mark for the prize of the high calling of God in Christ Jesus." The Greek verb in this sentence means "pursue," "seek after eagerly," "earnestly endeavor to acquire." In English, "press on" conveys this better than "press."

The figure of speech is taken from the realm of athletic competition, and represents a runner outdoing himself in eager striving. "Mark" is a word still used in sports events: the archery contestant aims at the mark, but in a foot-race the mark is now the starting-point rather than the conclusion. "On your mark!" is the way the race begins. The Greek word describes the thing peered at, the distant end kept always in view. Paul has in mind here the culmination of the Christian life, the goal toward reaching which all one's efforts must be directed.

A prize awaits each participant; that prize is "a state of victorious well-being and well-doing." Only one can win earth's races, but in the Christian race none need be defeated. God summons each of us to such a contest, and this is what RSV means by "the upward call of God." KJV has it "the high calling of God," and that phrase has often been used to describe the sphere of professional religious people, the life devoted to full-time Christian service. There can be no doubt that that is a high calling, but that is not what Paul here is saying. The Greek word denotes motion from a lower place to a higher. It is, therefore, not merely a high calling, but an *upward* calling. Paul heard God's call at his conversion, summoning him from darkness to light, from law to love, from death to life, and that call never ceased to urge him onwards and upwards.

All may hear the upward call

The word "calling" we are apt to use only of the minister or missionary. Summons to a particular service is a divine calling, but the God who makes

himself known in the common ways of life surely would not have the call limited to those who do religious work. Rather does it apply to everyone who does his work religiously. Happy the carpenter and the lawyer and the merchant who labor under a sense of divine vocation.

The upward call is a pull felt throughout our whole being, and is not just the description of a particular occupation. When the question was raised as to whether working for the telephone company was an occupation or a profession, some wit observed that it was neither—it was a calling! Our calling is to be Christians—and that in whatever sphere of life we may be engaged. Justin Martyr preserves a saying of Jesus not found in the Gospels: "In whatever employments I may surprise you, in these also will I judge you."

Let us face forward

Paul did not go off to live in a monastery, but in association with tanners and merchants and jailers felt the heavenward pull, the constant urge to better things. The good man is the man who, no matter where he now is, is getting better. The bad man is the man who, no matter where he now is, is getting worse. Response to the upward call will mean that our face will be set toward the future rather than toward the past.

Historians point out that in the years between the wars nations were not willing to be led out into new ways of living, but were constantly trying to get back where they had been. Their favorite words were symptomatic of the desperate attempt to recover the past: reparations, reconversion, revaluation, etc. But life goes on, and it is never possible, even if it were desirable, to return to the past.

We ought to expect that in our churches "the best is yet to be." Sad to find leaders whose favorite refrain is: "Things are not what they used to be." Of course they are not—and they never were! Jesus more than once warned that the backward look must not become a set of the soul. "Remember Lot's wife," he said; and "No one who puts his hand to the plow and looks back is fit to the kingdom of God."

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Old "Importances"--and New

The INTERNATIONAL JOURNAL'S contribution to Protestantism through twenty-five years of continuous publication.

The early settlers of this continent seemed not able to have the lift of religion at all except to have it bitterly divisive. The numerous Baptists even distrusted one of their own number who hinted that there might be a few Methodists in heaven. And the Methodists gloated in a reverse sentiment. Perhaps it was necessary; at least, human nature and God's slow patience with it being what they are, that is the way it was. But only for one short generation.

Then the mystery that has given Protestantism its power began to work upon that divisiveness. As some versatile seeker for a new literary style put it, the churches just outgrew the old "importances" and got new ones.

This outgrowing of the old "importances" to get new ones is the genius, the very soul, the source of past and coming power, for us Protestants. The capacity of the religious spirit to find its spiritual kin across seeming barriers nurtured the first Sunday schools, powered those early young people's societies, upheld the pioneer missionaries. Today it is the soul of the World Council movement, the pervasive something through which God is at work in the name of evangelical Christianity.

Out of this same thrust of the heart across old boundaries, the *International Journal of Religious Education* came to be. In 1918, four years before the International Council of Religious Education was organized, the editors of three denominations sensed the need for a magazine that would catch up in the printed page this moving power that was in their hearts. So they set up, at much cost to themselves, *The Church School*. And when the Council was organized they handed over their magazine to the new body. Twenty-five years ago this month the first issue appeared.

The *Journal's* meaning cannot be understood and its service assessed apart from this all-important experience out of which it came. And the contribution of the *Journal* through this quarter century can best be seen as it has ministered to this experience. Its pages have consistently given its readers the flavor and experience of other hearts and minds than those of their own communion. By learning how others met common tasks there has come to each reader an awareness that the values in some writer's soul are of importance to the whole Protestant fellowship. And Protestantism has become thereby a living thing to every reader.

Thus the long past of the centuries and the short past of twenty-five speeding years have left their mark upon the human spirit. The things to be known and those to be done in the years ahead, await us all. For it is, as always, in Tomorrow that the great and new "importances" bide their time.

P. R. H

The Last Twenty-Five Years

Changes in religious education during a quarter century as seen by four leaders who have faithfully served the cause of Christian education throughout these years.

In State Council Work

by Harry W. Becker

SOME of the best things in life are richly old and others are strangely new. The good must not be discarded because it is old; neither must the new be accepted because it is new. To know when to discard a thing because it no longer works sufficiently well and when to accept a thing because it glitters like gold, is one of the problems that a long time general secretary has to puzzle over.

Twenty-five years ago we had more time for our work. Every County Convention lasted at least two days. We didn't hurry! The Convention town provided lodging, and we were expected to stay over night and start out bright and early the next morning for the fourth and fifth sessions of the Convention.

Roads were bad. It often took a full day to get into the County and another day to transfer from that County to the next! Now we hurry in and hurry out the same day. Competition was not so keen. Some people came because they didn't have any other place to go. Now the competition is keen, for even the denominational meetings are so numerous that it is almost impossible to avoid over-lapping with them.

When I began my work thirty years ago, ours was the Missouri Sunday School Association, which was an association of individuals, interested in finding better methods and plans of doing Sunday school work. It was *undenominational*. It had many followers who enjoyed the undenominational character of it. It was beginning, however, to draw the ill will of denominations because it set up standards for Sunday schools, a prerogative which by this

time belonged to the denominations.

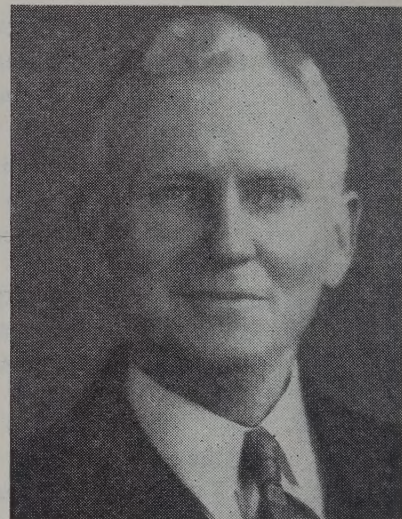
When the International Sunday School Association became the International Council of Religious Education in 1922, the Missouri Sunday School Association changed to the Missouri Council of Religious Education. It then became inter-denominational—somewhat of a federation of denominational boards. Denominational representatives were appointed to the governing body of the Missouri Council.

The Council lost some of its followers—persons who believed that the denominations were trying to kill off the associations. In spite of the good intentions of denominations in seeking a voice in the Council, their influence at first was largely a restraining one. (Or, so it seemed to some of us.) It seemed that they came largely to tell us what not to do. "The Council was not to set up standards for the local Sunday school; the Council was not to —."

Furthermore, some of the denominations were slow to vote themselves into the new Council.

Then came a period of adjustment, as we tried to get acquainted with each other. Many committee meetings were held. As we came to know the denominational leaders better, we found they weren't such bad people after all! As we began to think better of them, they began to think better of our judgment. Relations improved.

Today denominational leaders are a very large and important part of Council work. They help the Council to know best what *to do* as well as what *not to do*. They take some part also in carrying out the program in the



Harry W. Becker

According to Harry Becker, persistence is his one claim to virtue. Without granting the exclusiveness implied in this statement, it is true that persistence has been an outstanding characteristic of this pioneer state council secretary. Mr. Becker was superintendent of the public schools of Sullivan, Missouri when he accepted appointment with the Missouri Sunday School Association as adult superintendent. After six years in this post, during which he emphasized parent education, Mr. Becker was elected General Secretary of the Association in 1925. He has stayed on the job ever since, through bad times and good, and has helped the Sunday School Association to change to a Council of Religious Education and then to a Council of Churches.

Mr. Becker has shown an unusual ability to bring his constituency along with him through the various changes. This is probably due to his fine spirit and to his extraordinary ability as a teacher. He talks to people in their own language, using parables from daily life. As a result, residents of small Missouri communities have a knowledge of the religious education movement well beyond what one would normally expect.

planning of which they had a part.

The program of the Council is much broader today than it was twenty-five years ago. First, we realize now that the child receives his religious education not from the Sunday school alone, but from other departments of the church, also, and from the home and many other agencies. Therefore, the program of the Council deals today with the whole of the church program. Second, we know that we must Christianize the institutions and customs of the community since many of the patterns of thought and action come from the radio, the movies, the comic books, and even the carnivals that come to town.

Billy Brown, age fifteen, was killed by a policeman one night in a Missouri town because he was in a drug store wanting to get something for nothing. Billy Brown had seen a respected citizen of the community secure a \$2,000 automobile for a 25c ticket. Billy didn't see much difference!

So, the program of the Council includes a department on Social Relations. It has a staff member who watches the bills in the State Legislature, and he tells the churches of Missouri about the bills that have moral implications.

The Council is now securing more time for religious education, through vacation church schools, weekday church schools, and through helping public school teachers to emphasize spiritual values in general education.

Twenty-five years ago a few cooperative leadership schools were held, but each Council had to select its own courses and its own text books. So, very few were held. It was a great help when the International Council came along with Bulletins 501 and 502.

There is an increasing concern for the community. Mary and Bob living thirty-five miles apart, belong to the same district denominational organization. Mary and Jim, of different denominations, living in the same community have more in common than do Mary and Bob. They are influenced by similar forces. Protestantism is slowly coming to see this significant thing.

Last year I discovered that my rose bushes were not doing very well. I dug around each plant and gave each

one a generous portion of fertilizer. Still they didn't do very well. Then I discovered that some branches of a large tree had grown so long that they produced too much shade for the bushes. I trimmed the limbs (the work of a Council). The rose bushes responded beautifully. The community atmosphere accelerates or retards the

growth of the churches. Never before have the denominations done so much toward "fertilizing" the church. All too often the growth is slow, nevertheless, because the community atmosphere is poor. The council is needed to remove the shadows. Protestantism is seeking and must find a better strategy in dealing with the community.

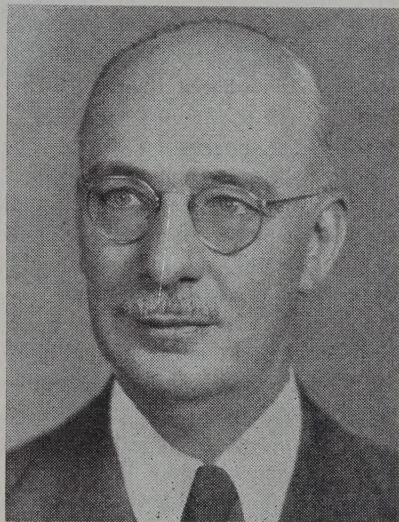
In the Denominations

by Harry T. Stock

DURING this quarter of a century, Christian education has developed into one of the major enterprises of the denominations. It has become apparent that, if we are to grow a Christian generation, we must have a well coordinated and well supported system of Christian education. The churches have made it possible for their boards of education to expand the scope of their activity through the addition of age group and functional specialists.

When a novice has joined a national denominational staff he has felt the need of fellowship with his "opposite numbers" in other communions, and the International Council has provided the auspices under which exchange of problems and experience has taken place. It was almost inevitable that what began as a joyous fellowship would issue in the joint planning of program and materials. Children's workers of many agencies now carry on a wide variety of program and field activities together. Young people's secretaries have encouraged the new national youth fellowships to develop a keen sense of belonging and working together within the ecumenical church. A truly amazing amount of Christian education is planned cooperatively by representatives of many boards.

The Council family has become more inclusive. In its membership are officers of churches that are far apart in matters of faith and practice. One denomination may not wish to join in curriculum enterprises but may be interested in the joint development of audio-visual materials. Another board



Harry Thomas Stock

In 1922 Dr. Stock became Secretary of the Department of Young People and Student Life for the Congregational Education Society, which position he held until 1938. He was thus one of a remarkable group of youth directors whose leadership was reflected in the exciting movements among young people of the twenties and thirties. Especially was this true in the conception and launching of the United Christian Youth Movement.

Dr. Stock was made General Secretary of the Division of Christian Education for the Congregational Board in 1938. Since that time he has been one of the outstanding denominational executives whose vision and support have resulted in a greatly increased outreach of the Council during the past decade. He is now chairman of its important Commission on Educational Program.

which is unable to share in a cooperative field program may make a significant interdenominational contribution in leadership education. As common participation on specific projects continues, many communities begin to feel the impact of Christian teaching across sectarian lines.

Despite this increased collaboration there are some signs that denominations are becoming more denominational. Each of us plans his agency's overall program separately; consultation or cooperation with others takes place at only a few points. Some say that such cooperation is at secondary or incidental levels and in areas for which a single agency lacks staff or money to do what it wants to do by itself.

In partial extenuation, it must be said that there are fundamental differences among denominations, and that Christian education must relate itself to the faith and work of the particular denomination in which it is carried on. But it should also proceed from a recognition of community need. Protestant ecclesiastical leadership has a national and international perspective, but it has not yet developed much of a sense of ecumenicity for the community level. Educational leadership necessarily follows ecclesiastical leadership to a large degree. We therefore have the tragic result that the printed materials which issue from three or ten national headquarters for use by three or ten churches in a given community give almost no definite encouragement to significant interchurch educational activities.

The conspicuous illustration of this is in the field of curriculum. Many denominations are represented on Council committees that make lesson outlines. But the International Council has no authority to produce printed lesson quarterlies or booklets. This is a prerogative which the denominations retain for themselves. It is doubtful whether there has been any progress in joint publication of lesson materials for Sunday use during twenty-five years.

Again it must be insisted that the materials to be used in the churches of a given denomination deal in detail with the beliefs, history and world-

wide outreach of that communion, and that when several agencies unite to produce a set of lessons it is less possible to be specific where it is important to be specific. But this argument loses much of its weight when we are confronted with the fact that three or four boards invite the same writers to produce courses for them, in the same areas of Bible interpretation, these courses to be separately edited and published.

Interdenominational curriculum planning and publication is a long, complicated, time-consuming process. It is easier to do it alone. But we need to ask ourselves some questions. Are we interested, first of all, in promoting the interests of a denomination, or is human need so great that nothing less than the united impact of Protestant Christianity will suffice? Are the things that are unique to each of us more numerous and important than those which we hold in common? Should

prophetic educational leadership be content to follow the slow steps of ecclesiastical leadership, or has it a special responsibility of moving out ahead and of helping to create an effective Christian unity in thousands of communities of America?

What basic and dramatic and fruitful things could be done by the united forces of Protestantism on this continent if the national leadership of our churches were determined to have it done! There is nothing that deters us from such an achievement except our wills. If two or five or fifteen educational boards truly wanted to guide their local workers into a comprehensive Protestant system of Christian education instead of promoting only separately planned denominational programs, it could be done. It is in this direction that our purposes and energies need to be directed in the years ahead.

In the Local Church

by Robert M. Frehse

IF A GRAPH could be designed to show the development of religious education in the local church during the past 25 years, one would see a highly irregular line. There has been advance, regression and advance rather than a steady growth. Here are a few observations of one who began his career in religious education in the same month, October 1924, in which the first *International Journal* was published.

Twenty-five years ago men and women of high ability and excellent training were entering the local churches as directors of religious education. Here was a new career with great promise. Extravagant statements were made by men in high places about the future for those who would serve the church in this capacity. People could not be secured in sufficient numbers to fill the positions that were opening. Young men training for the ministry were shifting to religious education, and young women planning to teach in public schools were entering

this new field. Training schools could not turn out personnel in sufficient numbers to meet the rising demand.

All this changed. During the depression, when budgets were reduced, the recent innovation of paid leadership for religious education was often the first item to be dropped.

Many directors left the work because they felt the salary level would always remain low. There is still a complete lack of standardization of salaries. Some directors of real competence receive as little as \$2,000.00; while others receive four times that much.

Another serious disturbance was inevitable. Men and women were needed for the rapidly growing denominational and interdenominational staffs and for the growing departments of religious education in colleges and seminaries. The need was for those who had some experience in the local church. For many, these openings were havens of refuge from the hectic life of the local church; for many they

were challenges and opportunities accepted because there was obvious need to train and lead others in this promising field.

From about 1930 to 1940 there were comparatively few directors of religious education in local churches. Since then the number has been increasing and now the demand for trained people is considerably greater than the supply.

Twenty-five years ago the ideas for the most part were coming from the local field. There were a few great prophets in the schools and on inter-denominational and denominational staffs who gave effective guidance and inspiration, but they were trying to interpret what was happening in local fields. The Directors' Professional Advisory Section of the International Council sparked with brilliant reports of experimental work in various areas of the local church program. The Directors' Section meetings still sparkle and the reports are brilliant, but there is a change. Now the ideas and plans come from "on high."

It must be said emphatically that the planners do not intend or wish these programs to be followed slavishly. The tendency none the less seems to be, 1. get the material, 2. train leaders to use the materials, 3. use the material. This may be good. The purpose here is only to point out a change observed. The area where this seems most conspicuous and serious is in the field of church school curricula. In the period before the early twenties there seldom was a deviation from teaching the quarterly. About twenty-five years ago there was a strong reaction from this procedure. Teachers were trained to study pupils, to go to many places for enrichment of their teaching, to design courses that would meet the real needs of real people. At last we were teaching pupils and not quarterlies. Progressive education exerted a vigorous

influence. Great stress was placed upon the project method, discussion, creative handcraft. Leadership training conferences and schools carried many courses of this nature. Some felt the pendulum swung too far—others that it did not swing far enough. At any rate we are in a strong swing the other way. Curricula are more and more content-centered and heavily loaded with theology. Trained teachers in local churches wonder what is happening.

Research and experimentation in group work and recreation have influenced the religious education program considerably. Twenty-five years ago recreation activities in the local church were included, usually, quite frankly as "bait," or to "keep the kids off the streets." During the past ten years there has been an increasing awareness of the value of group work as a technique for helping individuals to recognize and solve serious personality problems. Week-day activities are considered an essential part of the total church program.

Local church camps were unique twenty-five years ago. There has been, and is, an increasing development of church camping. The opportunities for churches in this field are tremendous, and more and more local churches are entering the field.

The local church has believed in adult education and practiced it for many, many generations, but with the rapid rise in general adult education, the scope was greatly enlarged. For the past fifteen years there has been a development of Church Night programs. Some of these are examples of adult education at its very best. The young adult program is comparatively new, but many see a rich vitality added to the church through it. Child study groups, pre-marital and marriage discussion groups and lectures meet the



Robert M. Frehse

Like the *International Journal* itself, Mr. Frehse celebrates his twenty-fifth anniversary in religious education service on October 1, 1949. He was for twenty-two and one-half years minister in charge of religious education at the Westminster Presbyterian Church in Detroit and for the past two and a half years has been Associate Minister of the North Woodward Congregational Church in Detroit.

His concern for persons has won him widespread affection throughout the city. His knowledge of child psychology, mental hygiene and family relationships have been used in a continual program of personal counseling. He established Camp Westminster, in Northern Michigan, and has directed it for twenty-two years. It provides an experience in Christian living which has changed the lives of many young people. A large number of young people under his leadership have gone into full time Christian service.

Mr. Frehse's executive leadership has been felt in the city and state councils of churches, as chairman of the Directors Section of the International Council, and in various civic activities.

A 25-Year Subscriber Says:

"The *Journal's* most valuable service to me has been to help me know what is new in religious education—what successful experiments, objectives, etc. are in process. The *Journal* has kept just ahead of us and not too far."

—Dr. Daniel W. Staffeld, Director of Weekday Church Schools, Rochester, New York

needs of young adults where they live.

Social education and action have been advanced in many local churches through well planned programs of religious education. What was considered radicalism twenty-five years ago is now proclaimed by many as the essential program of the church for this day.

These are a few of the changes which one local director has observed. There are many more. The next ten years will see a phenomenal development. For

example, we are just beginning to believe what we have long said, that the task of religious and ethical education is really a home responsibility. Furthermore we are ceasing to put the blame on the parents. We are recognizing that we have failed to give the parents the help they need. Now we are seeing a few good examples of experimentation which seem to be securing the full cooperation of parents, opening ways for direct help to them by the church.

squandered and something has been added to it.

In the operation of the principle of inheritance and bequeathal, main directions have been chosen for the Christian education movement.

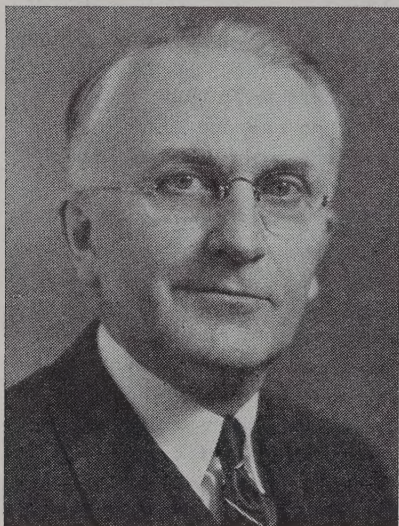
The movement was a century and a half old when the International Council was organized in 1922. In that time four significant things had happened: The Sunday school, starting with small, unrelated classes for underprivileged children, had become a twenty-one million member affair in North America, with half as many more elsewhere on the planet. This organized host had been under the leadership, primarily, of lay men and women who had started the movement. The program and materials were, of necessity, of a simple and practical character. It was these qualities that gave the movement its thrust and range. Then, as the work captured the attention of the churches, ministers became interested and active in it. And the process of blending the contribution of the farmer and the blacksmith with the graduates of theological seminaries and teachers' colleges was under way. The most important step in this process was the merging of the two organizations set up by these two groups of workers into the International Council of Religious Education, in 1922.

Within the first half of this past quarter century three important developments took place. A new type of educational leadership came to the front. Five of the first seven appointments to the new staff had, or were within a few months of getting the Ph.D. degree; for good or ill, there were, so to speak, Ph.D's all over the place. The good old-fashioned Ten-point Standard for a Sunday school, that could be printed on a postcard, was replaced by a series of seven bulletins of thirty or forty pages each.

Also, the denominational leaders came to have an increasing and, in time a predominant, place in the leadership of the Council. Since the Council's main function came to be that of providing a channel through which the denominations could do their work together, it was natural that, with employed staffs that outnumbered those

In the International Council

by Percy R. Hayward



Dr. Hayward is senior member of the staff of the International Council of Religious Education in term of service. He joined the staff in 1924 as Director of Young People's Work, which position he held until 1938 when he became Editor of the *International Journal of Religious Education*. He has also been responsible for many other important aspects of the Council's program as Director of Educational Program from 1931 to 1943.

Dr. Hayward was co-author with William C. Bower of *Protestantism Faces Its Educational Task Together*, a history of the first twenty-five years of the Council, published this year. This article is written against the background of that entire book, but especially of Chapters I-IV and XV.

BEQUEATH more than you inherit! This is a basic and universal obligation which God has laid upon every organization and every individual since history began. The progress of the centuries has come about through obedience to this law. This principle has been at work in the Christian education movement. Touch the history of "credits" for "teacher training" while that term is becoming "leadership education." Start with that famous celluloid button for youth with the blue circle and the white center and go down to the Parshad Awards of today. Sit in the Kansas City Convention of 1922 and then in that of Des Moines in 1947, and sense the mingling of the old and the new in "the Convention System." Get set back on your heels, in your researches, by the frequency with which you find that something you thought an original and inspired idea in your committee was in the minutes of a benighted past. And then realize that while it was in the minutes then it has taken all this interval of time to see the ripening into action of the early persistent thought.

Of course, not all has been a rosy steady advance. Some things got dropped too soon, and some of the new things, including one's own brave ventures, did not stick. But on the whole, the inheritance has not been

of state and provincial councils, the active direction of the committees and other groups should come into denominational hands.

During this period, also, changes were made in the organizational structure of the Council. Previous bodies, loosely related to each other, were brought into a new body, the Educational Commission, which was the single educational body in the Council.

The choice of these three new directions laid a sound groundwork on which the significant developments of the next half of the period could be built.

During the past twelve or thirteen years the resources and personnel of the Council have been expanded so as to provide the basis for an extending service. The budget increased from slightly under \$127,000 in 1937 to over \$700,000 for 1949. Departments increased from eight to twenty, and staff members from ten to twenty-five.

Re-thinking of the Christian education movement has taken place along four lines.

One is in the field of theological thought. Back in the early days of youth work, about the time of the first World War, many of us were committed to the program of the Four-fold Life, based on Luke 2:52. We stressed the Mental, Physical, Religious and Social aspects of life, without giving much thought to basic theological questions. It is a far cry from those days to the serious discussions of recent years in the sub-committee of the Committee on the Study of Christian Education and its document on theological foundations of Christian education.

Then, briefly, there is the cooperative program to reach the unreached, an evangelistic thrust which has included various types of preaching and teaching missions. Next is the strenuous and comprehensive program to reach the public mind with radio, motion pictures, the public press and audio-visual aids thrown into the field. Naturally the choosing of these many new directions brought the numerous agencies of the churches into closer cooperation with each other and the

National Council of the Churches of Christ has become a necessity.

Through this varied growth and change, persons and groups have inherited much and bequeathed more. Finally, the most significant developments, yet to be built upon these foundations, lie out beyond the restrictions of today in the expansive challenge of tomorrow.

What does this add up to? To this: Christian education has been re-thinking and re-establishing itself in three

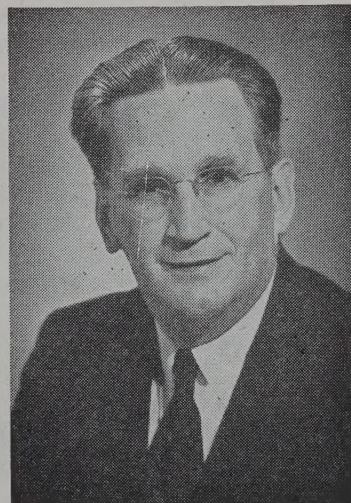
major areas which it had avoided to its cost in the past; and these three are: the vast and rich history of the Christian religion, the total work of the church, and the entire life of the individual. The future along all these lines is glowing with possibilities. We who are older than we once were are now looking for some younger men to whom we can pass along the baton of the relay race. They too must bequeath more than they have inherited from us.

New Associate in Educational Evangelism

An Announcement by the General Secretary

THE National Christian Teaching Missions have grown so rapidly in scope that it has become necessary to employ an associate to help Dr. Harry H. Kalas in directing them. These Missions are sponsored jointly by the International Council of Religious Education and the Department of Evangelism of the Federal Council of Churches. I am happy to announce that the Rev. Edward W. Gebhard has accepted the position of Associate Director of the Department of Educational Evangelism. In this position he will assist Dr. Kalas in setting up and directing the Missions. He attended the seminar for Mission directors at Lake Geneva in June and is already well into his work.

Mr. Gebhard is a Methodist minister, a graduate of Drew Theological Seminary, with additional graduate study in Christian education at the University of Chicago. His ministry has been by choice in rural and small town charges, mostly in Minnesota, and he has become well known as an authority in this field. His article, "The Rural Church—a Fellowship of Families," appeared in this magazine in May of this year. He has supervised vacation



Edward W. Gebhard

and weekday church schools for many years and has taught in youth institutes every year since 1931. He was part-time executive secretary of the Northern Minnesota Conference Board of Education for one year.

Mrs. Gebhard, the former Anna Laura Munro, daughter of Harry C. Munro, is well known for her writings, many of which have appeared in the *International Journal*. The Gebhards have four children. They have found a home in Glen Ellyn, a suburb of Chicago.

Mr. Gebhard's proven ability as an executive and his first-hand acquaintance with the problems and possibilities of the local church, well qualify him for his new position. We are pleased to have him as a member of our staff.

Roy G. Ross

What Records Are Useful?

The Attendance Records One Church School Has Developed

by Margaret Huffman*

DOES it matter how many were present last Sunday, the number tardy, the amount brought for the offering? Records can be very dull when you look at the totals and don't know to what situation or person they refer. But they can also be fascinating

Permanent personnel records

First, we try to have for every member of the church and the church school a permanent personnel record. This is on a folded double card of stiff paper, 4x6 inches in size, printed on four sides. It gives the following information:



The secretary's work can have an important bearing on the life of the church school.

and extremely useful if they reveal the personalities of the people involved; if they tell whether a department is growing or losing ground; or if they indicate where a change in method or organization is needed.

Every church school doubtless has its own system of records, and no one would suit every church. The ones I describe here have grown up out of practical experience and are being used at the present time in the church of which I am Director of Christian Education. I have watched their growth and have used them profitably over a period of eight years.

*Director of Christian Education, Epworth Methodist Church, Marion, Ohio.

Name of Church
Name, Address, Phone
Business, Address, Phone
School, Grade
Date of Birth, Date of Baptism
When Received, How
Received from Where
Transferred When, Where
Other Members of the Family, Church Connections
Sunday School Dept., Class
Membership in Organizations, Office Held
Interests: Teaching, Office, Committees, Music, Art & Publicity, Drama, Recreation, Records, General Information
Financial Record of Pledges for Current Expenses, Benevolences, Special projects; Contributions

One side is left for "Remarks," and an additional folded card to be inserted

provides a detailed financial record.

The information on these cards is obtained in different ways and it sometimes takes weeks or months to complete a card. When new members join the church we get as much data on them as we can and add to it as time goes on. Most of our basic information came through a comprehensive church survey, in which all the homes in the church were visited.

These records are kept in a steel file in the church office and are referred to often for guidance in placing people where they will be of service to the church. The list of interests is especially useful, as it gives leads for locating teachers and officers for the church school, workers in the women's societies or in youth groups, and the like. The records need to be revised from time to time, especially those of growing children and young people. As new interests and talents develop these should be added.

These records are for all members of the church. But there are also special records for the church school, as described below.

Registration slip and card

The Registration Slip is a mimeographed half-sheet. It is filled out on Registration Day in the early fall, prior to Religious Education Week. We set aside one Sunday when all the family registers for the year for church school. This gives us a chance to know of any change of address or phone, which are always hard to keep correct. When new pupils enter during the year they also fill out this blank. This slip calls for the following data:

Name, Address, Date of Registration
Baptized; Member of Church
Age, Birth Date, Public School, Grade
Previous Church School Connection, Church Connection

There is also space to tell to what department and class the pupil is assigned.

The information on this mimeographed sheet is later transferred to a permanent printed card for church school members which is kept in the educational office. One side of the card gives the same information as was on the Registration Slip; the other side indicates the class assignment from

year to year, including department, class name or teacher, and date. This becomes a sixteen-year record card as to class promotion for children and young people, and for adults if they change classes. The records are filed in alphabetical order, with families put together for the purpose of mailing general publicity. This record is most valuable in reference to all work in the church school.¹

Class attendance records

Attendance is kept by quarters for each class. There are separate printed sheets, 9½ x 11 inches, for each class. The members of the class are listed on these sheets, the information being obtained from the Registration Card. At the top appears the Department, Class, Teacher, the Year, and the Quarter. Opposite the names are squares to be checked for attendance on each Sunday of the quarter.

The records for each class are kept in a manila folder. They are filled in by the teachers or secretaries each Sunday, then collected and put in mail boxes by departments in the church school office. They are available there for study and information at any time, but are not taken out for general use.

We also have a Visitor's Attendance Certificate which is filled in and given to any visitor who wishes to take back to his own church school evidence that he has attended while on vacation.

The big yearly membership book

Another plan which has proved most valuable this past year is a large bound book containing the membership of each pupil. The complete church school membership is listed by departments and classes. Opposite each name is space for marking attendance

¹ It might be helpful to have here also the curriculum units studied and the leadership courses taken. Editors.

for the year. One of the secretaries keeps this book and at the end of each month marks up the attendance for that period. The quarterly records can then be disposed of after a year.

This book is very helpful to me as Director for studying the attendance of certain pupils, families, or to follow up attendance for a certain class or department. It is also valuable in compiling the monthly reports given by the superintendent to the Board of Education. It is much easier to use this one book than to have all the class records in separate sheet folders. Parents of pupils often want to know how long their child has attended without an absence, and the book shows this immediately. The superintendent can also locate those who have had perfect records of attendance and give them proper recognition from time to time.

Weekly blanks for totals

In addition to filling out the attendance record, the teacher or class secretary also fills in a small mimeographed blank giving totals for Old Scholars, New Scholars, and Visitors, for each Sunday in the month. There is also an envelope for offerings. From these class and department reports is made up the inclusive weekly report of attendance and offerings. Copies are made of this and are given to the pastor, church school superintendent, and Director. The weekly report lists the adult classes by name, the various departments, officers, and visitors. Opposite each is space to put the total attendance for the class or department and the amount of the offering, with grand totals at the bottom.

From these weekly totals is compiled the permanent weekly record kept in a bound book. This has been kept by a man who has served thirty-two years without missing a Sunday.

Each week he records the total attendance of pupils, officers and teachers, the total offering, and the weather. He also records special days such as Rally Day and Easter. These bound books are filed in the church school office. They are very useful in studying attendance over a period of years and in seeing what special days have been observed.

Monthly enrollment report

Then there is one more record which is the most valuable of all so far as practical use is concerned. This is the monthly enrollment report which is compiled by the registrar and the secretary and given to the church school superintendent. This long, mimeographed sheet lists each class in the adult and youth departments, each of the departments from Home Department and Cradle Roll through the high school, and the officers and teachers by departments. Opposite each class or department name is space in which to put the total number of

Active Members
Associate Members
Members Dropped
Total

At the end of the report there is recapitulation of totals for the Adult Department, the Children's Division, and Officers and Teachers, together with grand totals.

The superintendent uses this record each month in his report to the Board of Education. From it he can describe definite trends in enrollment. In order to be counted as an active member one must attend at least one Sunday out of the month. There is constant effort to increase active membership and cut down on the associate membership. Members are dropped, however, only after a very careful follow up by teachers and superintendents. The

A 25-Year Subscriber Says:

"I have read the *International Journal* consistently, both the editorials, the various articles by contributors, and the news of the various state and city councils. The *Journal* should be in the hands of every general and departmental superintendent, and every pastor too."

—Dr. J. Kirkwood Craig, formerly Executive Secretary of the Allegheny County Sabbath School Association, Pennsylvania; now minister of St. James Methodist Church, Manchester, New Hampshire.

report also indicates whether there should be changes made in housing groups, as their membership rises or falls. Important deviations from the average call for special study to see if a change in leadership or curriculum is called for.

The church school superintendent used the records in a most valuable way recently as he sat down with the Building Committee and architect to discuss the remodeling of the rooms for the children's division as well as the social rooms of the church. By giving them actual figures of attendance over a period of months he was able to show them which departments needed additional space and why.

There is another record that we are hoping to develop soon. That is a weekly follow-up record of absentees. It will indicate that the first absence would be followed by the teacher, the second by the department superintendent, the third by the Director, and the fourth by the pastor. Thus through the course of the month valuable contacts would be made, in which the church could serve people at the time they need it. This will involve some plan of a family card in order to save time and energy in duplicating calls.

Who keeps these records?

One might ask how many people it takes to keep these records. We had three persons working on them, besides two on curriculum materials and two treasurers. The regularity of attendance in this staff is unusual and has made the keeping of records effective. Last year we had an average attendance of 743, an increase over a period of six years of more than 200. The use of the records has helped in keeping before us the names of people whose active interest has needed to be enlisted.

Yes, records can be both interesting and valuable when they reveal what is happening and when they lead to a growing church school.

Who Gets the Best Room?

Assigning Rooms Is an Important Administrative Problem

by Oscar P. Campbell*

IN A CERTAIN CHURCH the adult classes were meeting in large rooms, while the children were crowded into less than one-fourth the space they needed. It was not that the adults were more concerned about themselves than about their children. But it happened that the adult classes had contributed the money for furnishing their rooms and had always used them. When the educational plant was first built there had been excellent provision made for the children. In the meantime, however, the number of young children enrolled in the church school had quadrupled. These were mostly children of young married people who were coming to the young adult classes and bringing their children with them.

Moreover, the members of these older adult classes really did not know that nursery and kindergarten children should have a minimum of twenty square feet of floor space for each child, and that the maximum number of children in a room should be twenty-five. For nursery children, three years of age and under, it is better to limit the number to fifteen in a room. The reason for the extra space for small children is that the teaching consists almost entirely in closely guided play rather than in formal instruction. The reason for limiting the number in a room is that orderly supervision and close personal attention to each child are impossible in a crowded room with too many children and adult workers.

*Minister of Education, Third Baptist Church, St. Louis, Missouri.

When conditions are such that the little child continues to be frightened or injured at play or by adult workers unskilled in the handling of children, fears and emotional attitudes are built up against the church which may seriously affect his future church affiliation. It has been well established that pre-school children under good supervision, in adequate space with suitable equipment, will have a happy experience which they will always associate with the church.

This situation was explained to the older adult classes, mostly parents and grandparents of the young adults and their children. Four adult classes generously volunteered to move out into the sanctuary, so that their rooms could be refurnished for the four and five year old children to meet in groups of less than twenty-five to a room. This made the space formerly occupied by these kindergarten children available for further division and expansion of the nursery.

All are rejoicing in this improvement. The young married people are joining the church and many couples with divided church affiliations are coming together to establish a church home for themselves and their children. Even the classes of elderly people have some new members who come with their young people in the family car. One little girl persuaded her unchurched grandfather to stay for church, so she could remain in the extended session of the kindergarten. He was converted and joined the church. There has not only been a

A 25-Year Subscriber Says:

"I could no more carry on my church work without my *Journal of Religious Education* than I could prepare a meal without stove and refrigerator. It is a tool I just must have."

—Margaret A. Tieman, Evansville, Indiana
(Parish Worker)



The Whatsoever Class moves to the sanctuary to make room for the kindergarten children.

great increase in the enlistment of whole families, but also a great improvement in the quality of teaching in these children's rooms where it was of doubtful value under the former crowded conditions.

One phase of this problem was rooted in a wrong method of raising money for building purposes. Raising funds by pledging organizations to build or furnish special rooms often leads to friction later. When rooms are assigned to organizations, to be furnished by them, they naturally come to have a feeling of ownership. Then when shifts must be made to accommodate groups which have outgrown their quarters, it is difficult to make the change happily.

In a full church program, each room should be available for as many uses as needed. Church plants and furnishings represent a great investment of money, and much of this is wasted if the rooms are limited in frequency of use or if large spaces are occupied by small groups. Most of this waste can be avoided, and a happy spirit of cooperation preserved by following a clear policy that all funds are raised for the church and not for the exclusive use of any organization.

All room furnishings, such as cabinets, pictures, musical instruments and decorations, should be the property of the church. All visual aids, such as projectors, slides and film strips, should be kept available for all classes and departments. No gifts of any of these furnishings should ever be accepted for the exclusive use or possession of any organization. When no group has any cause to feel that it has a priority in the use of any part of the building, it is easy to get every-

one to cooperate in making changes.

Strict adherence to this as a wise policy not only prevents these problems from arising, but contributes directly to the building of the larger church-centered loyalty in the congregation. It teaches the acceptance of efficiency in administration, and creates a dynamic and happy spirit of cooperation and good fellowship. It encourages the more intimate and personal interest in the class organization to express itself in the larger loyalty to the church and to its world vision of the kingdom of God. In such a church-centered program, strong class organizations could never become disrupting factions in the administration of a great church program.

However, even where this mistake has been made and it becomes necessary to move adult organizations, it

can be done, as shown in the illustration given above. Most adults will respond to reason properly presented, especially when the appeal is made on behalf of the needs of their children. They will understand that children should not be crowded into basement rooms and that young people should have a place to play.

Adults sometimes complain about youth breaking the furniture and defacing the building. When this happens it is usually because the young people have not had a program that interested them or have lacked skillful supervision. Children and young people, as well as adults, can be made to feel a sense of pride in and responsibility for the whole church building. When this is done, the destruction of property will be only the normal depreciation from use.



The kindergarten children use the room vacated by the Whatsoever Class.

A Reasonable Budget for Audio-Visuals

Practical Answers to Questions Often Asked

by Pearl Rosser*

HOW much, if anything, should a local church spend on audio-visual equipment and materials? What should it buy first? Is it better to buy slides, records, or films, or to rent them? What is a reasonable annual budget for audio-visuals? Well, let us take a look at these questions and see if we can find some answers.

Types of materials and equipment

First of all it is necessary to understand the types of audio-visual materials which are available.

Non-projected visuals consist of charts, graphs, maps, flat pictures, turn-over charts, posters, dioramas, models, etc. For charts and graphs we need either a blackboard or a tackboard on which to mount the chart or graph. Maps require a special stand or a good wall fixture for hanging. Flat pictures require suitable frames or an easel. Turn-over charts require easels unless they have their own stands built right into them. Posters call for adequate wall space to hang them. Dioramas and models call for tables or shelves to mount them where they may easily be seen or used.

For the most part local churches have bulletin boards, blackboards, tables and easels. If not, a church should examine its educational budget to make sure that a teacher may, if he or she wishes, have the use of maps and other non-projected visuals which will increase the effectiveness of his teaching.

Flat pictures are among the best silent teachers and a forward looking church is one that makes an annual provision for the purchase of religious art works, some of which have come to be masterpieces. Part of the heritage of all children and youth is the richness which comes from association

with the best in religious art.

PROJECTED VISUALS consist of:

Opaque materials (flat pictures or other objects which are not transparent). For these an opaque projector is needed. This works on the principle of reflection with the use of mirrors. There are several types of opaque projectors on the market, ranging in price from \$155. to \$285.

$3\frac{1}{4}'' \times 4''$ slides (the regular glass slides). For these there is a projector which many churches now own, commonly called the stereopticon.

$2'' \times 2''$ slides (usually mounted between two pieces of glass) and 35 millimeter filmstrips. There are separate projectors for each of these types of materials, and there is also one type of machine which will project both the $2'' \times 2''$ slides and the 35 mm filmstrips. The latter type ranges in price from \$70. to \$150.

In some instances the $2'' \times 2''$ slides have a single frame and in others there is a double frame. It is necessary to know whether the projector to be used will take both single and double frame slides. In slide and filmstrip projection the principle is that of transparency—the light travels through the object to be projected.

Some companies manufacture a projector which will show both opaque material and the transparent slides of different sizes. There are some projectors with an overhead projection to the rear so that the instructor may stand at the front of the group.

Then there are *motion pictures*, both silent and sound, in both 8 millimeter and 16 millimeter widths. The 16 mm is most frequently used for teaching purposes, and is coming to be widely used in homes. Generally 8 mm film is without sound. Some 16 mm film projectors take only silent film but others are now manufactured for the use of

both silent and sound film. 16 mm motion picture projectors range in price from \$300. to \$600.

Screens are also needed. Images of slides and opaque materials can be projected on various clear surfaces, even a white wall. But for the best result it is well to have a good beaded screen. The regular classroom size ($40'' \times 40''$) mounted on a tripod is exceedingly useful. A good wall or portable screen for general use should be approximately $70'' \times 70''$. If only one screen can be purchased, the larger portable type is more useful. Screens range in price from \$15. to \$35. for these sizes, and larger screens cost proportionately more.

RECORDINGS AND TRANSCRIPTIONS are coming more and more into use in our churches and include those standard home phonograph records which play at a speed of 78 revolutions per minute. More recent home recordings are of the long playing type and vary in speed between $33\frac{1}{3}$ rpm and 45 rpm. The electrical transcriptions most frequently used over radio stations, and which may also be used for local church programs, are usually prepared to be played at a speed of $33\frac{1}{3}$ rpm. A dual speed record player that will operate at both 78 rpm or $33\frac{1}{3}$ rpm with sufficient volume for satisfactory use with the largest possible groups within the church, is necessary to use records and transcriptions. It would be desirable to have an additional pick-up arm designed especially for the micro-groove long-playing records to be mounted on the record player. Dual-speed record players range in price from \$50. to \$185.

Coming into prominence in the work of our churches are the wire recorder and the tape recorder. In fact some program materials are now made available on wire or tape. Wire recorders average \$100. to \$150. Tape recorders are approximately \$190. to \$385.

RADIO AND TELEVISION are providing increasingly the type of rich resource material which could be used within church group periods or recorded for reuse at later times. It may be desirable for churches to own radio and television receivers, but the lack of corre-

* Director of Audio-Visual and Radio Education, International Council of Religious Education.

lation between program materials and the church's teaching program, and the relative expense of satisfactory large-screen television receivers make them generally in the luxury class. Many churches are seeing the need, however, for providing this type of equipment for the through-the-week activities of youth and adults. Local stores will gladly furnish price information on these pieces of equipment.

What equipment should be bought first?

Should a church purchase equipment as well as audio-visual materials? In many communities it is possible to borrow or rent this equipment from the school, the local filling station agent, or some local manufacturer or salesroom. But very soon it will become apparent that if there is to be any extensive use of audio-visual materials, a local church will want to own at least some equipment and possibly to join other churches through the local ministerial association or alliance or through the Council of Churches in purchasing other pieces of the more expensive equipment.

The first purchases of audio-visual equipment for use in the local church should be considered in the following order of desirability:

1. Portable 70" x 70" beaded projection screen mounted on a tripod.
2. Combination 2" x 2" slide and filmstrip projector with a 5" objective lens.
3. Proper room darkening and ventilation facilities.
4. Dual-speed record and transcription player with public address equipment. (Additional pick-up arm to be considered later.)

5. 16 mm sound motion picture projector.
6. Special filing cabinets for slides, filmstrip cans, records and transcriptions.
7. Mounted wall screens in the rooms where audio-visuals will be most frequently used.
8. Auxiliary lenses for slide and filmstrip projector and for 16 mm film projector.
9. Opaque projector.
10. Magnetic recorder (either tape or wire).
11. Metal projection stands.

Much needs to be studied in preparing the room adequately for creative viewing and for creative listening. But at least one other equipment provision must be suggested in this article: Be sure to have adequate extension cord, extra electrical plugs, extra lamp bulbs for each type of projector and simple tools for emergencies.

What materials should be bought?

We have said earlier that a good teaching program requires that the church make a practice annually to add to its collection of the best in religious art works. In addition to this there should be a regular collection of pictures, charts, etc. from magazines and other printed literature. Maps should be reviewed periodically in the light of the teaching program to make sure we have the right ones and the ones most up-to-date.

Some churches already have a collection of good 3¼" x 4" glass slides. To this should be added regularly a few of the best 2" x 2" slides and 35 mm filmstrips. With some filmstrips there are records which carry the story. Records should be purchased and

owned by the church particularly in view of the fact that our collection of religious audio-visual materials should be placed in a circulating library for the use of our families in their own homes.

We are working toward the day when inexpensive and short 16 mm motion pictures will be available at a price reasonable enough for local churches to purchase and own. For the present however, it is generally wiser to plan on renting motion picture films.¹

What is a reasonable annual budget?

To arrive at a budget we should figure on investing a certain amount each year in equipment and a certain amount in the purchase of materials and in the rentals of film. Even the smallest congregation, by setting aside a definite amount, will accumulate enough eventually to purchase those things that are needed. Special projects may make it possible to purchase equipment. A church of one hundred members, after the purchase of one or two pieces of basic equipment, should think in terms of an annual budget of not less than \$25. for the purchase and rentals of audio-visuals materials. More than half of the budget should be used

¹ One piece of literature will be of immeasurable assistance to the local church wishing to secure further information about materials. *The Audio-Visual Resource Guide for use in Christian Education* is a service bulletin of The Visual Education Fellowship. It is available for \$1.50 from The International Council of Religious Education or from denominational or council offices. In it are listed the materials and the source of securing the materials which are suitable for use in the program of Christian education.

A 25-Year Subscriber Says:

"My husband and I have always felt that we needed the *International Journal* to keep us informed of the trends in religious education. Our denominational periodicals give us a 'family picture,' so to speak, but we must have an over-all survey given to us by interdenominational leaders. This no other magazine does. We keep the *Journal* intact for two years; then it is my task to clip articles for my husband's files as well as for my own. Sometimes we both want an article, so I settle for items concerning children's work, and all the dramatic material and worship planning resources, and he gets everything concerning administration, and any other particular interests of his."

—Mrs. Arthur E. Reiss, Greenview, Illinois
(Minister's wife; writer of denominational materials)

to purchase those slides and filmstrips that will be the most serviceable. A church of three hundred members might well set aside twenty five cents per pupil per year for the purchase and rental of materials. More than half of this amount should be used to purchase slides and filmstrips. Until the budget reaches the amount of \$150. per year, equipment will have to be purchased out of special funds or secured as special projects.

For exact prices of equipment, write your denominational publishing house. Advice concerning the make of equipment to purchase can also be obtained from your denominational publishing house.

Those who use audio-visual materials should be encouraged to secure ade-

quate filing space to keep these materials free from dust, in order, and free from contact with each other. Slides should have their separate slots if at all possible. This is true also of records and transcriptions. Filmstrips should, of course, be stored in cans. Flat pictures need to be treated against damage from rubbing and stored in an adequate place where they can be kept flat. By all means some effort should be made to classify these materials under subjects so that they are readily available for use in the teaching program of the church. We suggest the basic objectives of religious education as the major classification headings and then sub-headings as the material multiplies.

ship. In recent years there has been a distinct shortage of adults who know the program of youth work as well as the young people themselves know it. New leaders need specific training. The couple we finally chose were in their early forties. Both were interested in young people and both had filled active places in the adult program of the church. They agreed to attend a week of a summer conference program and this helped them to see the scope of the field before them. They were given an administrative manual which outlined the objectives and general program of the youth fellowship and gave help in organization. In addition, we chose other adults to supervise the various departments of the youth fellowship program.

The minister gave each advisor a manual for the specific task of the commission which he was to supervise and took time to go over the program with each of them. It was not so much that they needed to learn the details but that they understand the program and the way in which it could be worked out in harmony with the total church objectives. This left room for creativity, and made the adult leaders feel that they had some contribution to make.

The content of the program

The program for young people must contain those items which they feel natural in doing. They need to feel that both group and private worship are the expression of a natural desire of their own lives. Worship services are worked out in detail, of course, but they are much more effective if the committee working on the service has a worship experience as they plan it. The same thing holds true for each of the areas of program. It is a natural thing, for instance, to learn the language of a Christian. That is why meetings are planned to allow the young people to express their views on certain subjects.

It is natural for young people to seek social companionship, and so the recreational program is planned in such a way that the social relationships will be wholesome as well as appealing. It is the most natural thing in the world to share our Christian faith with others, so we plan an "advertising campaign"

At Work with Youth in the Church

What Does It Take to Make a Successful Youth Program?

by Carroll Fairbanks*

THERE is no use fooling ourselves. A youth program in the local church does not "just happen." There are three main ingredients in a successful youth program. First and most important, it takes *people*: both young people who are attracted by the aggressiveness of the Church and are willing to give time and consideration to working out a program; and adult leaders who love the Church and who have the ability to look at life through the eyes of youth. Second, the study and activity carried on must *grow out of the lives* of the young people and have inherent importance to them. Third, the program must be *carefully planned*, well ahead of time.

Young people and their leaders

There is great competition for the interest and loyalty of young people. The church that wins them must have a point of view, an active type of ideal-

ism, that appeals to young people as worth their loyalty. But they will not stay interested long unless they themselves are given a creative part in the program. Youth conferences have produced good leaders among young people. They have studied in various fields: worship, study programs, missions, evangelism, and recreation. These are the young men and women who can and should lead the various departments of activity.

But adult leaders are needed too. There is a strong tendency toward negativism as well as toward aggressiveness on the part of young people. They need adults who can steady them in their purposes and encourage them to overcome difficulties. Leaders of youth must be adults whom the young people admire and respect. This normally requires good personal appearance, a pleasant personality, a youthful point of view, and sincere interest in the Church.

In our church, as in many others, we faced this problem of adult leader-

*Minister of the First Christian Church, Cushing, Oklahoma.

to bring in other young people to our fellowship. That willingness to share goes beyond the local community; young people realize that the message must go to all the world. So plans are worked out to give regular periods for study of missions and the reception of missionary offerings. When youth understand a need they will respond generously with interest and funds.

One problem in our group was securing a group loyalty. The young people had built themselves into several cliques as a result of social groupings through school and community life. This problem was not peculiar with our group; it was true of all youth groups in our community. You cannot talk down cliques, but you can get the young people to work together on some worthwhile project that will command their sympathy and loyalty. The projects which can be used are the appeals made through Church World Service for food and clothing, goats for Japan, or some specific missionary service through the church. Our group took special interest in our "living link" missionary, a young girl preparing for missionary service in Japan.

Planning for the Retreat

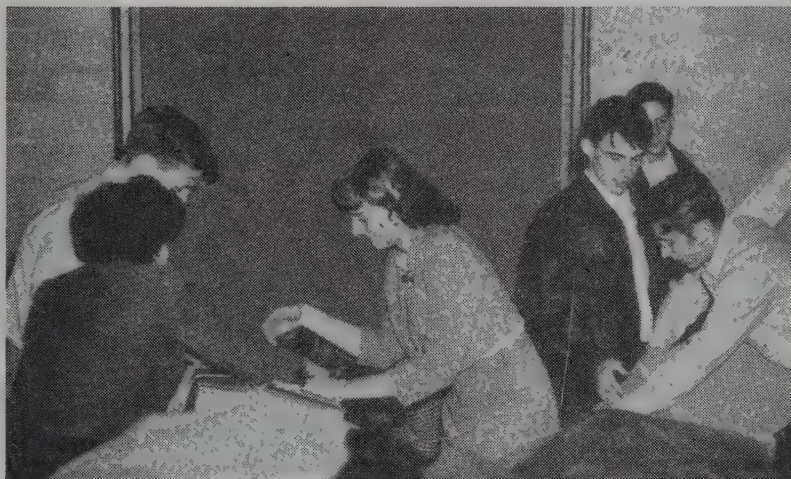
When we had secured the interest of our youth and found our adult leaders, we faced the matter of program planning. This in itself can be an interesting and educative experience. The leaders, both the youth committee chairmen and the adult advisors, met together to make preliminary arrangements for a planning retreat. Each committee was charged with certain responsibilities. The worship and devotional life committee was to lead our worship services and secure source materials from which the worship services for the year could be outlined. The evangelism committee called at the local high school and secured all the names of students who had given our church as preference. From this they could make up a list of prospects and project plans for securing their attendance at our services. The missionary committee found materials from which to plan their special presentations and laid plans for reaching a financial goal. The recreational committee got books

from the local library as well as the church library to help in planning the social activities of the group for the next year.

The adult leaders made arrangements for the place in which to hold the retreat. This was a church in a neighboring community, where telephones would not bother and the young people and their leaders could work without interruption. The women from

correction. During this period an agenda for the day was reached.

Each committee chairman was provided with a section of what we call our master calendar. This was a long, narrow strip of wrapping paper, with the name of the committee at the left and with divisions for the months and weeks of the year written along the top, marked for special youth days. Each committee could then write in



Webster Groves Presbyterian Church

Preparing clothing for shipment abroad helps to unify a youth group.

the church where we went served the meals, which were paid for on a cost-plus basis. So we went off for a day of planning.

The Planning Retreat

We left our church at eight A.M. and drove the fifteen miles to our place of meeting. Besides the committee chairmen and the adult advisors, as many as possible of the young people went along. Rooms were chosen in the church for the separate committees and materials were arranged accordingly. First we met as a total group for a brief worship period built around the theme of our year's work. Then followed an evaluation period where we faced the things which, as a group, we needed to do. Such an evaluation period should be led by the minister or by the administrative adult leader, to make sure that the negative attitude does not overcome the positive. Many shortcomings in the program will be brought out, and these must be faced squarely and referred to the proper committee for

for appropriate days the type of activity it planned to carry on. Later these strips would be put together horizontally, into a master calendar. In this way conflicts could be located and corrected.

The committees were told to plan program items in general for twelve months and to develop them in detail for six months. For the first hour in their committee rooms they tried to get a full picture of their responsibility and to decide what they wanted to accomplish during the year. They did not put down any specific plans during this period. This hour was followed by a period of recreation, with games and singing. After this the committees went back to their rooms and set down the actual program details on their section of the calendar.

Dinner was another period of fun and fellowship. Following this came the look at the total calendar. The sections, as filled in by the committees, were fastened together on the wall where they could be seen. Then each

day was checked to clear conflicts. Wherever there were items that needed to be changed, they were referred back to the committee for further consideration. Modifications were made as necessary, so that the year's program was balanced and varied, with appropriate opportunity given to carry out each objective.

The day of planning closed with a brief consecration service, seeking to enlist all the young people in following through the program. It is always a meaningful experience when each one pledges himself to fulfill his own specific part of the work to be done.

The detailed program was later presented to the total youth group for its approval. It was then given to the publicity committee, which made up an attractive booklet listing the events that were to happen during the year. Each member of the group got one of these booklets.

Integration into the church program

The youth program of a church cannot exist alone. It must be woven into the total plans of the church, and must be in harmony with the objectives of the church and with the timing of events in the church year. The detailed youth program was therefore brought before the administrative board of the local church. It was there examined in light of the plans of other organizations. The missionary and service projects, for instance, must be approved as a part of the total outreach of the church. Special events, such as an Easter sunrise service, must be harmonized with plans of other groups.

Young people should be asked and expected to serve the church as a whole as well as their own youth fellowship. They can serve as members of church boards and in financial and evangelistic campaigns. It is interesting to note that young people will gladly work in the church if they have a part in the creation of its program.

Companions in Service

Chapter VI

Corner Library

by Vernon McMaster*

The officers were important members of the staff of the church school of which the Rev. Mr. Vinton was minister. The teachers would not have known what to do without George Barclay, the superintendent, and Lucy Morton, the energetic secretary. They soon came to have another valuable helper in the reluctant librarian.

WHEN Mary Billings was asked by Mr. Vinton to be church school librarian, she accepted only after much urging on his part. She liked working in the church school, but had found that she was too impatient to be a good teacher. She wanted to do something important, however, and did not see how the library, so far non-existent, would give her much to do.

The spring planning meeting gave Mary a broader view of her job, though she still failed to understand what a real help a good library could be to the teachers.

Then there was the problem of where to put a library. No place for one had been made by the builders. She would have liked a room near the church school classes, but there was no such place. There were only the sanctuary, the big assembly room at the back, and a small robing room which was crowded just at the time a library would be in use. To use the pastor's study in the rectory would not be convenient either for him or for the teachers.

Mary talked to Mr. Vinton about it. "I need enough room for some book-cases, and a desk or large file which can be locked. I really need a room with

a door that can be locked." They knew that wasn't possible, but to make sure the two of them made a complete tour of the church property. The problem looked more hopeless than ever when they finished.

"Well, I guess we can't have a library," said Mary sorrowfully, "and I had begun to get interested in it." But her minister urged her not to give up; they would somehow find a way.

It was Mary who thought of it, the next morning, half asleep after a restless night. She could hardly wait to get to the rectory, and insisted that Mr. Vinton go at once with her to the church. She took him into the assembly room, to the corner opposite the one used by the nursery group.

"There's the place," she said. "It's funny we didn't think of it before. We can start the library here in this corner. I'll get my father to make some shelves. You know he has a shop in the basement and will be glad to do it. I can get some of the boys to help me paint the shelves, and make the corner attractive. By the time school starts the library will be ready!"

Mr. Vinton looked with surprise and pleasure at her excited face. "You're right!" he said. "It's the logical place,

*Archdeacon of Montgomery, Alabama.

A 25-Year Subscriber Says:

"The *Journal* has been indispensable as a 'trade journal' to help in keeping abreast of the best thinking in the field of Christian education. The resource materials have been very useful and have been widely shared."

—Miss Mildredth J. Hazzard, Minneapolis, Minnesota

right where everyone passes. I'm sure I can find a small desk for you in which you can lock up things if necessary."

"Oh, I'm so glad you like the idea! I'll ask Father to start on the shelves right away. He can put them high above the floor and make a big bin underneath for pictures and maps. And I can buy some big pieces of cardboard to make separations in the bin. I'll begin right away collecting books, pictures and maps. And I believe I'll make a sign, 'The Corner Library.'"

During the summer months the library grew slowly but steadily. Mary's father gladly did the cabinet work and her friends helped her to make the corner attractive.

Later in the summer Mary had a talk with the librarian at the public library. First, they examined the sections containing religious books. Mary was delighted with what she found because she recognized several books the teachers might want to read. Then they talked about what pictures and maps could be borrowed from the library.

"You may have calls for other kinds of helps," the librarian said to Mary. "When you get stuck just come down here and I'll see what we have."

"We'll probably be needing many books which you do not have here," replied Mary.

"I'm glad you mentioned that. This library is ready to buy any new books which have a general appeal, that is, as many as the available funds will allow. A certain proportion of these may be religious books. So before you buy new books, bring me the titles and descriptions. We may be able to save you some money and you may be a real help to us in stocking the best religious books."

"I'll have to start cataloguing soon," Mary told her new-found friend, "but I haven't the remotest idea about how to begin."

"When you get ready to start, let me know. Some Sunday morning I'll come to your church school session to see what you have and how it can be organized best."

"Oh, that will be grand! I'm utterly inexperienced but I do want to learn."

At the first session of the school in the fall "The Corner Library" was the center of interest. Though the teachers were particularly interested, the boys and girls were also attracted by the display of reading and picture books which Mary had found here and there as she wandered about in the Five-and-Tens and other community bookstores.

As the year wore on the teachers became more and more dependent upon Mary for source materials of all kinds. They clamored for the pictures she cut out of magazines, for use with the smaller children. For the other teachers, she found books, pictures, maps, poems, and other source materials. She saved the teachers much time and effort.

"Mary," said Dorothy one morning on her way out, "I'll soon be needing pictures of children helping in the home."

Without replying Mary began to rummage in the bin under the bookshelves. Soon she came up with an envelope marked "Pictures of children—home." She opened the envelope and dumped its contents on the desk. Together the two young women looked through the pile of pictures.

"Here's one that may do," said Dorothy holding up a picture of a boy feeding chickens. "I wish though that the boy was wiping dishes or carrying something for his mother. Few people are allowed to keep chickens today."

"You can take that one anyhow," replied Mary, writing the number and title of the picture on a slip of paper, together with Dorothy's name. "This week I'll look around for some better

ones." That week Mary asked Mr. Vinton to put another request for old magazines in the church bulletin. "I need some more to cut up," she said. "The teachers are asking for all kinds of pictures."

While Mary was speaking to Dorothy, Ernest had stepped over to the library bookshelves and selected a book of hymn stories.

"I think this book has some dope I'll need for next Sunday," he said to Mary when she returned. "I'd like to borrow it."

Mary made out a slip, just as she had done for Dorothy. "We haven't many books yet," she said, "but I'm glad the ones we have are useful."

When the committee in charge of the October teachers' meeting began to talk in terms of using slides, Mary ordered a catalogue of projected visual aids, and from that they bought the set of slides used at the meeting. This started Mary on a new section of the library. Materials like slides she kept under lock in her desk. After the first successful experience it was inevitable that other slides and filmstrips would be purchased and kept as a permanent part of the library. She began collecting catalogues of various kinds and gradually accumulated those of well-known publishers and church supply houses. With Lucy's help she found what units of study were coming up later in the year and ordered materials ahead of time.

As a result of her interest and foresight, the librarian who was at first reluctant became one of the most popular and appreciated officers in the school. The many words of praise voiced by the teachers and officers at the regular meetings assured her that her worth was fully recognized, and this made her all the more desirous of finding new ways to be of service.

A 25-Year Subscriber Says:

"I have found most helpful the articles by some of the more practical national leaders and those from personal experiences in different fields of work. I am sure the *Journal* has helped me in my personal Christian growth, as well as in planning and directing in the field of Christian education."

—R. J. Stearns, M.D., Omaha, Nebraska
(Sunday School Superintendent)

Doorway to Dedication

A Service for Religious Education Week

by Clarice M. Bowman*

The following suggestions are offered for a congregational service to be held near the opening of the new school year, preferably on one of the Sundays of Religious Education Week. It may be shortened if necessary to meet limitations of time. The purpose of the service is to lead church school officers and workers and parents to a "door" through which they would move, each for himself, into new dedication.

MUSICAL PREPARATION FOR WORSHIP

(Note to worshippers, to be printed in the bulletin: "As we gather in our Lord's sanctuary, may we seek an inner stillness and a listening heart, that his voice may be made known to us. Through the music being played, may we be reminded of the rhythm of the spheres, and of the underlying harmonies in all God's creation. As each note is needed for the beauty of the whole, may we see our lives as needed in God's plan, especially in the ministry of teaching the young.")

PROCESSIONAL or opening hymn

OUR AFFIRMATION OF GOD: (All rise)

Leader: O worship the Lord in the beauty of holiness.

Response: *Lord, make us more holy, that in quietness and confidence we may truly worship thee.*

Leader: O come, let us worship and bow down; let us kneel before the Lord our Maker.

Response: *For he is our God and we are his people.*

Leader: Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

Response: *Trust we in the Lord for ever; for in the Lord is everlasting strength.*

All Sing: *The Doxology.*

Leader: The times in which we live are crucial times, cruel times, chaotic times. Yet perchance God can use us to make them creative, Christian times.

Response: "Save us from weak resignation to the evils we deplore,
Let the search for thy salvation be our glory evermore.
Grant us wisdom, grant us courage, serving thee whom we adore."¹

HYMN: "Lead On, O King Eternal"

MESSAGE FROM THE SCRIPTURES: Luke 12:8, 9, 11, 12, 27-31.

PRAYER:

"Lord of all life, before I can teach, I know now, in deep humility of spirit, that I must learn;

So I come unto thee asking that thou wilt make me a learner.

Before I go forth to guide, let me be guided.
Before I would speak, enrich me through being willing to listen."² (Moment for

quiet "listening" and personal prayer.)

Stir my heart to thankfulness, O God. In this moment let me be aware that thou art; and that thou hast planned mightily and lovingly for all of us thy children; and that our lives need not be futile if we seek thy plan. (Moment for personal prayer of gratitude.)

And now we would face with thee our task ahead—in leading children, youth, and adults to thee through Christian teaching. Of our own strength, we can do nothing; let thy strength be in us. Keep our vision clear, our hearts sensitive, our minds alert. May we dedicate now our moments and our days, to be used in preparation and in service—both in thy name, and in thy spirit. In His name who shows us the way. Amen.

As CHRISTIAN WORKERS, WE HAVE A FAITH (At this point, let a brief message of ringing faith be given; or, if desired, the Workers' Affirmation below may be used):

WORKERS' AFFIRMATION

I am teaching because. . .

I believe in God and in his purposes for mankind. I believe in the power of God that can come into young lives and, through them, transform society.

I believe in Jesus, and that the Way he lived and taught can become the way of abundant living for all peoples, if the youth of tomorrow's world learn to practice it today.

I believe in the Bible, and that it has a message for persons today as in the ages past.

I believe in the Church, as a fellowship of working Christians who have an important job to do. I am thankful to have a share in its work.

I believe in the educational work of the Church. I have faith in educational evangelism, in the possibility of bringing young persons to know God, and of leading them into ever closer relationships with Him.

I believe in children and youth. I think of them as intelligent, and capable of sharing God's purposes for them. I believe in the methods which will encourage them to develop their growing abilities, and which will offer them the best resources of past and present—the Bible, the Church, the Christian heritage, and the lives of Christian persons.

I believe in myself. I have faith that in spite

*P. R. Hayward, from bulletin of Columbus Quadrennial Convention of International Council of Religious Education.

of my weaknesses and faults, God can and will use me to do his work if I but give myself wholeheartedly to his cause.

Because of these beliefs, I will do my best to
Attempt great things for God,
Expect great things from God."

(OPTIONAL: An affirmation of faith can be continued through music, using the old hymn, "Ask Me What Great Things I Know" with solo voice taking the question in the first three stanzas, and choir responding with the last phrase of each stanza, and the entire last stanza.)

MEDITATION: "What Personal Discipleship Does My Task Involve?"

(Music, played softly before speaker begins, introduces the theme, "Were You There When They Crucified My Lord?" and continues as background for the meditation.)

The leader speaks:

The disciples of old were *there* with Jesus, when he rose a great while before day to commune with God in prayer. Are we *there* with him today, praying habitually?

(Moment for meditation)

They saw Jesus take little children on his knee affectionately. Are we *there* with him today, loving and guiding the little ones?

(Moment for meditation)

Jesus challenged young men to the highest of all callings. Are we *there* with him, challenging them urgently today?

(Moment for meditation)

Jesus believed so deeply in God's father-love and man's brother-love, that he went even to the cross to prove that love. Are we willing to face even our small crosses for his sake today?

(Moment for meditation; first stanza may be softly sung)

Sometimes today, those who would stand staunchly for Christian ideals are labeled, tortured, even persecuted. Are we *there*, standing by them and holding our own convictions true?

(Moment for meditation; second stanza may be softly sung)

Sometimes today, great Christian ideas are laid away in the tomb of complacency or procrastination. Are we *there*, to help him bring them forth to new life again?

(Moment for meditation; stanza may be sung: "Were you there when they laid him in the tomb?")

Down through the ages of Christian history, there *have* been those who were faithful—who were *there* in the testing times, showing the spirit of Jesus by their lives. A great cloud of witnesses, they surround us here, as we make renewed dedication of our lives. May we, like them, be *there* with Jesus—loving as he loved, living as he lived.

Response: (The refrain of "Are Ye Able?" or the first stanza of "Lord, Speak to Me that I May Speak" may be used by all.)

(If the Workers' Affirmation was used above, instead of a talk, a brief, challenging message could be given here.)

LITANY OF DEDICATION:

Leader: Blessed be thy Name, O Lord Christ, for thy revelation of God's love for children and growing youth and adults;

All: *Blessed be God.*

Leader: For thy tender compassion toward
(Continued on page 43)

*On staff of Youth Department, Division of the Local Church, Board of Education of The Methodist Church, Nashville 2, Tennessee.

¹ From hymn by Harry Emerson Fosdick, "God of Grace and God of Glory." Used by permission.

If He Had Not Come

A Christmas Dramatization

Story by Nan F. Weeks*

Dramatization by Mary Lou and Dennis Savage†

This dramatization of Nan Weeks' famous story "If He Had Not Come" can be most effective if presented in a well-planned production. In one church, the parents and others in the audience were deeply moved by the message of the play and by the young people walking up and down the rows of people, near the close of the play, earnestly telling the "Good News." It was a worshipful experience for everyone concerned.

Production Calendar

The following production calendar is suggested to help insure a worthwhile presentation of the play:

October

1st or 2nd week—Present the play to the proper committee for approval and set a date for its production.

3rd week—Select a director and discuss production details.

(Block out the action of the play with the lines.)

4th week—Read the play to the groups of juniors, junior high, high school young people, and adults who are prospective actors and actresses. Do not overlook anyone who might be interested and talented. Begin selection of cast members, property manager, stage hands and electricians.

5th week—Begin first rehearsal (blocking out first half of the play).

November

1st week—Second rehearsal (blocking out rest of the play).

2nd week—"Walking rehearsal" with script—acting out the lines, and walking about as indicated. Plan lighting and secure equipment needed.

3rd week—Rehearsal of total cast with first half of play memorized; or, if preferred, rehearsal of half the cast, using all scenes in which they appear, lines to be memorized.

4th week—Rehearsal of total cast with remainder of play memorized; or, if preferred, rehearsal of balance of cast, using all scenes in which they appear, lines to be memorized. (Insist on good memorization and behavior during rehearsal.)

December

1st week—Rehearsal of entire play, using "properties" (or substitute items if real ones are not yet obtained) and using lights and music.

2nd week—Full dress rehearsal with real "properties," costumes, music and lights.

* Book Editor, Foreign Mission Board, Southern Baptist Convention; writer of church school curriculum materials.

† Mr. Savage is Director of Youth Council Services of the United Christian Youth Movement. Mrs. Savage helped him in the dramatization and production of the play.

Be sure to time this rehearsal and keep the play moving.

3rd week—Full dress rehearsal, adding make-up.

Presentation of the play.

Cast of Characters, with Costumes

BOBBY (We believe it is easier to produce and is more effective when two boys play the role of Bobby. The first boy plays until he goes to bed. The second boy rises from behind the bed, leaving the first Bobby in bed dreaming the story. The second boy returns behind the bed just before the Mother calls the first boy. Of course the boys must be the same size and have the same general appearance and type of voice. They wear pajamas, house-slippers, and bathrobe [identical if possible.] There is an overcoat on a chair nearby and shoes under the bed, so that the second Bobby can put these on before going out.)

MOTHER: Ordinary adult clothing for indoors

FATHER: Same

FACTORYMAN: Work clothes—overalls, cap, lunch pail

TRIO OF CAROLERS: Colorful winter coats and caps.

MR. KOLOFF, grocer: white apron

MRS. JARNELL, baker: white uniform or dress and big white baker's cap (This can be made very easily with cardboard and muslin.)

DEEP VOICE (offstage, representing The Christ)

DON, orphan newsboy: ragged clothes; carries pile of newspapers

THREE OF FOUR PASSERSBY: Ordinary winter clothes for outside.

SICK MAN: Same

WELL DRESSED LADY: Same

SICK MAN'S WIFE: Same

JOSEPH AND MARY: In traditional costumes. Other characters in the Nativity scene may be used if desired, but are not necessary.

Properties needed:

Christmas tree, decorated.

Christmas gifts (empty boxes with Christmas wrappings).

Bible, table, lamp and chair (representing Bobby's home).

Cot with covers that reach to the floor to

conceal "second" Bobby. Bobby's cloak and shoes.

Lunch pail for factory worker.

Table with groceries stacked on it (representing Mr. Koloff's grocery).

Table with bakery goods (representing Mrs. Jarnell's bakery).

Newspapers for Don.

Manger and other properties needed for Nativity scene.

Sound Effects

Offstage music (piano or organ)

Offstage factory whistle

Staging:

If you present this play in the church sanctuary, you will need to adjust your plans for staging to the architectural plan of the building. For example:

Down on the audience's level on the left side can be Bobby's home.

His bedroom can be "upstairs" on the left side of the platform.

The factoryman can stand on the steps of the platform.

The carolers can walk on the platform to the right side where they meet Bobby, or down in front of the platform.

Mr. Koloff can move his table of groceries in front of the family scene.

Mrs. Jarnell can move her small table of bakery goods into view on the audience level, right stage.

The street scene can be center, down in front of the platform.

The nativity scene is center front, high enough to be well seen. If your church has a choir loft, the scene could be set in advance with a folding screen in front of it. Or you could have a Nativity picture projected on a screen on the platform, although real life characters are much more effective.

Each scene may be lighted with spot lights, leaving the rest of the church in the dark. In this way properties can be moved as needed with little disturbance. However, unless the lighting can be well done and is rehearsed carefully with the play, it is better just to use flood lights throughout.

"If He Had Not Come"

(Bobby's home. BOBBY is excitedly looking at all the gifts under the Christmas tree. He picks up the packages and shakes them.)

BOB: Hmm. I'll bet it's ice skates.

MOTHER: Bobby, put that package down.

You'll have to wait 'til morning.

BOB: . . . or else it's roller skates. I hope Aunt Sarah didn't send me another book.

MOTHER: Bobby!

BOB: Aw Gee, Mom! (He starts for stairs)

FATHER: Wait a minute, son. Don't forget it's time for our family devotions.

(They all gather around. MOTHER and BOB stand behind FATHER's chair. FATHER opens the Bible and reads.)

FATHER: "If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin." (All bow heads for silent prayer.) Amen.

BOB: G'night, Mom. G'night, Dad.

PARENTS: Goodnight, Son.

BOB: (as he goes to his room) "If I had not come . . ." I wonder what he meant by that? If Jesus had not come . . .

MOTHER: Remember—tomorrow is Christ-

mas morning and the quicker you go to sleep, the quicker you'll know what's in those packages.

BOB: (*laying bathrobe at foot of bed and yawning*) Okay, Mom. (*Pause*) I wonder . . .

(BOBBY goes to sleep as MUSIC PLAYS softly and fades away. The OTHER BOB slips from other side of bed and stands up. He hears a whistle blow off-stage.)

BOB: Say, isn't that the factory whistle? They certainly wouldn't be working on Christmas morning. I wonder what's wrong. (*Hurries to stage right on platform steps.*)

FACTORYMAN: Out of the way, young man. You'll get hurt. Hey Sam, get that machine to runnin'!

BOB: What's happened? What's the matter? FACTORYMAN: What are you talkin' about? Nothing's the matter.

BOB: What's the factory running for on Christmas?

FACTORYMAN: Christmas? What do you mean? I never heard that word. This is one of our busy days, so you clear out of here.

BOB: You used to close on Sundays and always on Christmas!

FACTORYMAN: (*exasperated*) Close on Sundays? Are you kidding? That's just another day to work. And what's with this Christmas stuff?

BOB: You mean you've never heard of Christmas?

FACTORYMAN: No, I've never heard of Christmas! Now scram!

BOB: (*leaving factory he sees a group of carolers on the right side of platform.*) Never heard of Christmas! There's a group of carolers. Maybe they will know what this is all about. Hello. Are you having fun caroling?

TRIO: Caroling? Huh, that's a good one!

NUMBER ONE: What's caroling?

BOB: You know . . . singing Christmas carols to everyone in the neighborhood.

NUMBER TWO: Christmas carols?

NUMBER THREE: Oh, come on, let's go!

BOB: Wait a minute! Maybe you can tell me why everyone at the factory is working today.

NUMBER ONE: Why shouldn't they work today?

NUMBER TWO: It's just like any other day.

NUMBER THREE: (*as they leave*) The kid must be crazy. (*They all laugh and start singing "For He's a Jolly Good Fellow" and go off down the street—offstage left.*) (BOB wanders over by Mr. KOLOFF's grocery.)

KOLOFF: Hi there, Bob! You're late for work. You know Saturday's our busiest day. I have a lot of deliveries for you to make.

BOB: But Mr. Koloff, don't you realize it's Christmas! Aren't you going to close the store?

KOLOFF: (*He is a kind man, but he is perplexed*) Close the store? You've been working here a whole year, and you know we never close on Saturday. Now, I have a list here . . .

BOB: But Mr. Koloff!

KOLOFF: Bob, if you don't want to work here any more, just say so. No need to make up any stories about—what was that word you used?

BOB: (*running out of the store*) No! No! It can't be! "If I had not come." . . . but he did come! He did! What's the matter with everybody?

(*Goes down street—crosses stage to Mrs. JARNELL's bakery.*) Mrs. Jarnell's bakery is open too. She's baking. (*He goes in*) Mrs. Jarnell . . .

Mrs. J: Go 'way with you! Scat! (*waving her arms at him*)

BOB: But I just wanted to . . .

Mrs. J: I don't know why all the hoodlums in the neighborhood think they can come in here and get free cookies. Yesterday a couple of 'em stole almost a whole trayful and ran away.

BOB: But you always used to give . . .

Mrs. J: (*continuing her tirade*) And I work hard every day. I tell you there ain't no justice! Go away . . . unless you want to pay for what you get!

BOB: (*leaves bakery and wanders up onto the platform*) Surely somewhere people know it's Christmas. I know . . . the church! They're having a big Christmas program. (*stops, puzzled*) That's funny. I must be lost. I thought the church was right over there. (*pointing offstage right*) Wait! What does that sign say?

DEEP VOICE: (*offstage*) "IF I HAD NOT COME."

BOB: If he had not come there wouldn't be any church. The Orphans' Home! The church sent a box of presents to the Orphanage. I'll go there and see them get their presents.

(*Comes down center in front of platform*) (*meeting Don*) Hello, Don.

DON: Hello, Bob.

BOB: Have you got a new job selling papers?

DON: What do you mean new? I've always sold papers. I gotta make a living, ain't I? Where are you going?

BOB: Over to the Orphans' Home to see the kids get their things. Why aren't you over there?

DON: What are you talking about? Maybe we'd better get this straight. What's an Orphans' Home? I don't have any home and nobody cares. You ought to know that!

BOB: But the people at the Church fixed a box of presents to take to the Orphans' Home.

DON: I don't know what this Church business is, but nobody ever gives me anything.

BOB: But Don! This is Christmas!

DON: Christmas! I don't know what ails you, Bob! (*MAN passes by*) Paper, Mr.?

BOB: (*seeing a MAN apparently in pain*) Say, Mister, are you sick?

SICK MAN: (*glancing at Bobby*) What do you think? If I can only get home . . . (*groans*)

BOB: I think you're very ill. (*Two more people pass by.*) Ma'am, would you please phone the hospital and have them send an ambulance?

LADY: Hospital? What's that?

BOB: A place for the sick.

LADY: Then, let him go to a physician. But don't bother me about it. I have a hat to buy, a dinner to plan, and a hundred other things to do. Hospitals indeed! (*exits stage left*)

SICK MAN'S WIFE: (*rushing on stage from right*) Thank goodness I've found you!

Come with me, and I'll get a cab to take us home. You ought to know better than to go out, in your condition. (*Helps man off stage right*) Taxi! Taxi!

BOB: (*bewildered*) Mom and Dad know it's Christmas. They'll tell me why everyone is acting so strangely. (*Goes to his home . . . sees Bible and picks it up, turning to the New Testament.*) What! No New Testament!

DEEP VOICE: (*offstage*) "IF I HAD NOT COME."

BOB: That's right. If Jesus had not come, there wouldn't be any New Testament, would there? (*Shaking his head as he goes upstairs to bedroom, musing to himself*) Brother! Things are really in a mess. But it can't be true. Maybe . . . maybe if I try to go to sleep, I'll find it was just a bad dream.

(*This BOBBY slips down behind the bed, from where he came.*)

(*Organ music comes up and then softly fades away.*) (*Pause*)

MOTHER: Wake up, Bobby . . . Merry Christmas!

FATHER: Come on Son, let's see what's in these packages.

BOB: (*sits up in bed rubbing his eyes*) Is it really Christmas?

FATHER: Of course, Bob . . . what's the matter?

BOB: (*Leaping out of bed, he hurriedly puts on his shoes and overcoat and rushes out into the street.*) I've got to make sure. The factory's closed! Then Jesus did come. Hello, Mr. Factoryman.

FACTORYMAN: (*standing where he did before*) Merry Christmas, Lad!

BOB: I've got to make certain. (*Running to the grocery store*) I'll go to the grocery, but listen!

CAROLERS: (*sing the first verse of "The First Noel"*) Merry Christmas!

BOB: Merry Christmas to you! Won't you come with me to Mr. Koloff's? (*They join him, as does the FACTORYMAN.*)

KOLOFF: What's all the noise? (*chuckling to himself*)

EVERYONE: Merry Christmas!

BOB: It's Christ's birthday!

KOLOFF: Don't I know it! I just now returned from delivering baskets to the needy.

BOB: On to Mrs. Jarnell's bakery! (*They follow*) Quiet, everyone. Sh-h-h. She's having her morning devotions. (*They listen quietly*)

JARNELL: . . . And I want to thank you for all the joy that is on earth this Christmas morning. May all people learn to live the abundant life as taught by Christ as he shared with his neighbors and friends. Forgive those who forget the sacred spirit of this Holy Day. May they be led by love and kindness to know the Prince of Peace. Amen.

BOB: Pardon us for listening, Mrs. Jarnell, but it was a beautiful prayer.

JARNELL: I'm glad you came along—for Christmas should be a time of sharing our prayers and faith as well as cards and gifts.

BOB: I never thought of that before. Won't you join us in wishing people a Thoughtful Christmas?

JARNELL: Certainly . . . and when we've
(*Continued on page 46*)

Primary Department

by Melba Petersen*

THEME FOR OCTOBER: *We Love Our Church*

For the Leader

The church should be an important part of the life of the primary children. These worship services are planned to help the children become more aware of the church and of their place in its program.

There is a danger to be guarded against, that of speaking of Sunday as "God's day" and the church as "God's house." When we do this we are localizing God to a certain time and place. If songs, Scripture, stories are used with these phrases, it is well to explain their real meaning carefully to the children.

Additional Resource Materials

SONGS

From *Hymns for Primary Worship* (Westminster or Judson Press)

"When in the Quiet Church I Sit," #98.
"Dear God, We Like to Come to Church," #99.

"Our Dear Church," #104.
"I Was Glad," #155.

From *When the Little Child Wants to Sing* (Westminster or Judson Press)

"When to Church I Go," #8.

"Our Dear Church," #1.

"I Will Sing to the Lord," #6.

"Call to Worship," #7.

"Dear God, We're Glad to Be Here," #10.

From *Worship and Conduct Songs* (Presbyterian Committee of Publication)

"Surely the Lord Is in This Place," #10.
"When to Church I Go," #2.

STORIES AND BOOKS

Ellen Fraser, *Learning About Our Church*, Bethany Press. Stories from this text may be used.

Vera Pewtress, *Our Church, the House of Praising*, Pilgrim Press.

Jeanette Perkins, *As Children Worship*, Pilgrim Press. Probably the best guide in worship for the primary leader.

AUDIO-VISUAL MATERIALS

Pictures of churches, children working and worshipping in church, etc., from picture files.

Sunday School Is Fun. 28 slides. Rental, \$1.50, Yale Divinity School, New Haven, Connecticut. Taken from the book by this name by Helen Link.

Bobby and Jane's Discovery. Filmstrip in color with records. Rent from denominational publishing house. Bobby and Jane learn what happens to the money they give to the church.

POETRY

"We Thank Thee for Our Church," #100 in *Hymns for Primary Worship*.

"God's Church," #152 in *When The Little*

Child Wants to Sing.

"Opening Verses and Prayers," pages 23-26 in *As Children Worship*.

October 2

THEME: *Our Church Is a Friendly Place*

PRELUDE: "Joyful, Joyful We Adore Thee"

CALL TO WORSHIP:

Leader: "I was glad when they said unto me, Let us go into the house of the Lord." (Psalm 122:1)

Song: "When to Church I Go"

OFFERING SERVICE:

Leader: When we come to church, we meet many friends here. The minister is our friend. The teachers are our friends, too. But we have some friends we never see. Some of these are in other countries; some are here in our own country. We bring our money to help these friends know about God and Jesus. _____ and _____ will bring our offering to the worship center while we sing our offering song.

"An Offering Sentence," #168 in *Hymns for Primary Worship*.

STORY: "A Friendly Church"

Billy and Jane walked slowly up the steps to the church.

They had just moved into the neighborhood, and this was their first visit to the church. It was larger than the church they used to attend and they felt a little shy about going to a strange room and meeting strange people. However, their mother and father were right behind them and took them to the primary room.

"Hello," said a friendly-faced woman. "I am Miss Wilson, the superintendent of this department."

"This is Billy and this is Jane," said their mother. "We are new in this neighborhood and we want to start coming to church here."

Miss Wilson said that she was glad they had chosen this church and that she hoped they would be happy here. Then she wrote the children's names, their address and telephone number, and their birth dates in a book while they watched her.

"Now, Billy and Jane," said Miss Wilson, "if you will come over here I will introduce you to some of the other children and they can show you our rooms. Your father and mother can go upstairs to the church service and then come back for you later."

So Billy and Jane said goodbye to their parents and followed Miss Wilson to a table where several other children were looking at books. After they were introduced, a boy named George offered to show the children around the room. He showed them where their classes would meet, where they would have their worship service, and then he showed them some of the things they were working on.

"We are studying about the church," said George, "and our class is making a big cardboard church. I am working on this window," and he pointed to a half-finished colored window on one side of the church. "When it is finished, we will give it to the nursery department so they can play with it. Would you like to help me with the window today, Billy?"

Billy said that he would, and Jane said that she would like to help with the stones on the outside. The morning went fast for the children and soon it was time to go home again.

When they were walking home with their parents, Jane said, "I liked church school this morning, didn't you, Billy?"

"Yes," said Billy. "I felt as though we had known everyone for a long time. And George and I had a lot of fun working on that window."

"We enjoyed church, too," said father. "Everyone was so friendly that we didn't feel like strangers at all."

"That is the way a church should be," said mother. "A place where everyone feels that he is liked and wanted. Churches are friendly places because Christian people love God and they want to show their love to other people, too."

Billy had been thinking hard while father talked and now he said, "You know, everyone was so nice and friendly this morning that it made us feel happy. I think we should try to be friendly to other people, too."

Mother had a suggestion to make: "When we get home, let's sit down and make a list of all the ways we can carry on the friendly spirit of our church as we meet people each day."

Would you like to make a list of ways in which you can show friendliness each day?

DISCUSSION: Make a list of ways to show friendliness.

PRAYER (Leader): O God, we thank you for churches and the friendly people in them.

Help us to show our love for you by being kind and helpful to others. Amen.

SONG: "We Love Our Church, O God"

October 9

THEME: *We Worship God in Church*

PRELUDE: "O Come, All Ye Faithful"

CALL TO WORSHIP:

Group (singing to refrain of above):

"O come and let us worship,

O come and let us worship,

O come and let us worship God today."

OFFERING AND RESPONSE

LEADER: For some of you this worship service has become a time when you really think about God and feel that he is very near. But some of you are still quite new in our department and maybe you don't know why we have a worship service.

Our story this morning is about a boy and a girl who wondered what worship is.

STORY: "This Is Worship"

Billy and Jane were helping their mother dry the dinner dishes. This was a time they always liked because there was plenty of talking and laughing as the dishes were dried and put away. However, today Billy was serious.

"Mother," he asked, "what does worship mean?"

"Well, Billy, I could answer that better if I knew what made you ask the question."

"I was just thinking," Billy replied. "We have a worship service every Sunday at our new church, and I wondered what the word meant."

"Let's think about what you do in the worship service and maybe that will help us to see what the word worship means," mother suggested.

"We sing songs, and listen to music sometimes," said Jane.

"And we hear stories and we pray, and

* Primary Superintendent, Stewart Ridge Community Church, Chicago, Illinois.

we sit still and think about God," said Billy. "I think that describes worship very well," said mother. "We worship God when we think about God and how we can help God to do his work. The music helps us to think about God, too, because when we hear beautiful music or look at beautiful things we are reminded of God."

"And the stories help us to think about God, too," said Billy. "The one last Sunday was about a man who was a doctor and helped God to make sick people well again."

"Yes, whenever we hear of goodness and love we think of God," said mother. "But we need also to think about God's plan for us. That is why we are often silent so that we can think about God and he can tell us what he wants us to do to help him."

"Sometimes it's hard to sit still and remember that we're supposed to be thinking about God," said Jane. "I start to think about all kinds of other things."

"Learning to worship is often hard, Jane," her mother continued. "It takes practice and thought. Even older people sometimes forget that they really come to church to worship God and start to think about other things. But then they aren't worshipping anymore, and they are losing something. (Pause) We usually worship God in church, but do you have to go to church to worship, Billy?"

"Oh no, when we pray at night and when we sing together sometimes, and sometimes when we just talk about God," he observed.

"I think you are right, Billy," mother commented. "God is everywhere and we can worship him any time and any place. But we go to church to worship God with other Christian people."

PRAYER (Leader): "We thank you, God, that we can come to church to worship you with other friends. Help us to be quiet, to listen for your silent voice speaking to us, to know you better and what you want us to do. Amen."

SONG: "Our Church Helps Us to Worship God"¹

October 16

THEME: *People Work in Church*

PRELUDE: "Largo" by Handel

CALL TO WORSHIP: Psalm 100:4, 5

SONG: "We Love Our Church, O God"²

OFFERING SERVICE AND RESPONSE

STORY: "Up in Church"

The primary class was very excited Sunday morning. Miss Williams was going to take them to visit the church sanctuary where the older people worshipped. Some of the primary boys and girls had never been there before so this was an exciting occasion for them.

They went quietly into the sanctuary and sat down to listen to the beautiful organ music. They looked around at the colored windows, the flowers, and other interesting things. When Miss Jensen, the organist, had stopped playing, she invited them to come up to see the organ. As they gathered around, she showed them the different key boards and the foot pedals on the organ and explained how some of the tones were produced. Someone said, "It must have taken you years to learn to play."

Miss Jensen smiled, "It did take a great deal of practice, and I still practice every day so the music on Sunday mornings will be beautiful."

Just then Mr. Anderson, the choir director, came in. Miss Williams introduced him, and asked him to tell about his work.

"Well," said Mr. Anderson, "I wouldn't have any work if it weren't for all the loyal choir members who come to practice every week and come to church on Sunday morning so they can make the service more beautiful with their music. I pick out the songs they will sing, and help the choir members to learn them. But they really do the hard work."

When Mr. Anderson excused himself, the group went to stand before the altar. They saw where the choir sat and the pulpit where the minister stood.

"My, those flowers are pretty," Jane said.

"Yes," said Miss Williams. "They were picked and very carefully arranged in the vases by one of the church women. Each Sunday someone is responsible for providing flowers."

As the group turned to go back to their room, they saw a man with a white flower in the button hole of his coat. "Who is he?" Billy asked.

"Let him tell us," said Miss Williams.

When they asked him, he said that he was an usher. Then he told them what he and other ushers did. "We take people to their seats and we give them each a paper that tells them what will happen during the service. When it is time for the offering, we pass the plates. After the service, we shake hands with people as they go out to let them know that this is a friendly church and that we are glad they came."

As the group went through the hall, they met Mr. Morrow, the sexton. Many of them said good-morning to him, for they knew him as their friend. When they were back in their own room, they spoke about how Mr. Morrow kept the church clean and beautiful.

"There are many other helpers in our church," said Miss Williams. "Everyone who belongs to the church and is interested in it finds some work to do on Sunday or during the week."

"We are working, too," said Billy. "We are making a church for the nursery department."

"Everybody can find work to do in this church," said Miss Williams.

PRAYER: "We thank you, God, for our church and for all the people who work in it. We thank you that we too can work here. Amen."

SONG: "This Is Our Church"³

³ #109, Hymns for Primary Worship.

⁴ John 15:15, 14, 12 (Revised Standard Version of the New Testament.)

⁵ #106, Hymns for Primary Worship.

⁶ #190, Hymns for Primary Worship.

October 23

THEME: *Our Church Works for Others*

PRELUDE: "In Christ There Is No East or West"

CALL TO WORSHIP (Leader:) Jesus once said: "I have called you friends. You are friends if you do what I command you. This is my commandment, that you love one another."

SONG: "When to Church I Go"

LEADER: "Wherever there is a need the church is there to help."

That is the way we show our love to others."

Alternate activities:

1. The sound filmstrip *Bobby and Jane's Discovery* could be used, followed with a discussion of specific projects of the primary department.

2. The superintendent can give the children details about their special service project with photographs, stories, and other materials.

3. The church treasurer or minister might visit the department and tell of the benevolences toward which the church contributes.

OFFERING AND RESPONSE

PRAYER: O God, help us to remember the many people who need our help and our love. We are glad we can share in your work through our church. Amen.

SONG: "Our Church Helps Us to Worship God"⁵

October 30

THEME: *We Love Our Church*

PRELUDE: "Thanks Be to Thee," by Handel⁶

CALL TO WORSHIP: Psalm 100

SONG: "We Love Our Church, O God"

OFFERING AND RESPONSE

LEADER: We have been learning more about our church each Sunday. We are thankful for our church. Let's make a list of things about our church for which we want to thank God. (A brief litany may grow out of this listing, repeated by the children as their final prayer, or the following may be used.)

PRAYER:

We love our church, O God.

We are glad for the friendly people we meet here.

We are glad for the music and stories that help us think of you.

We are glad we can help do your work.

Thank you for our church, O God.

Junior Department

by Grace W. McGavran*

THEME FOR OCTOBER: *Our Christian World For the leader*

In October children begin many new studies. It is still near the beginning of the school year. Many church schools have just promoted boys and girls to new classes and departments. Still more are starting new

units of study with their pupils. The junior's world is expanding in many ways. During this month, then, it will be suitable to think with the juniors of the world as our Christian world, a world in which we may learn God's way; choose to act in God's way; reach out in friendship; have a story worth telling to others; have a life to live in a Christian way.

Juniors need our help in seeing that our world of Christian attitudes is a joyful world, alive and challenging. In these worship services may the vividness and worthwhileness of the Christian life stand out with special clarity. Your own function as leader is to prepare and present the suggested materials and to keep the atmosphere one of worship.

¹ #106, Hymns for Primary Worship.

² #107, Hymns for Primary Worship.

*Free-lance writer, Vancouver, Washington.

Hymns are taken from *Hymns for Junior Worship* unless otherwise noted, but many will be found in other hymnals as well.

October 2

THEME: *Learning God's Way*

For the worship center use a suitably sized copy of a picture of the Boy Jesus talking to the doctors in the Temple.

PRELUDE: "My God, I Thank Thee"

CALL TO WORSHIP: (said or sung by group)

"O come, let us worship and bow down:
Let us kneel before the Lord our Maker."

LEADER: Open thou our hearts, O God, to thy guidance this day, that we may see clearly the path in which we should walk and desire greatly to go therein. Amen.

HYMN: "My God, I Thank Thee"

OFFERING SERVICE:

Leader: All things are God's and of his own do we render back part to be used in his service.

Quiet Music: As the offering is taken.

Hymn of Dedication: "All Things Come of Thee, O Lord."

LEADER:

Sometimes people speak of the world as though it were two worlds instead of one. And in a way they were right. They speak of the *pagan world*, by which they mean the people who do not believe in God and who do not try to live their lives in his way. Then they speak of the *Christian world* by which they mean that great company of people in the world who believe that the world is God's and that he has given us a way in which to live in it—a way especially shown us by Jesus. They mean the followers of Jesus who are trying to live in God's way and to do so by thinking and acting and speaking in Christian ways.

During October we are going to have as our theme "Our Christian World," and we are going to think about it in various ways that will help us to feel the goodness and greatness of God as he helps us to live in his way in his world.

HYMN: "This is My Father's World"

TALKS: "Learning God's World"

Leader: Before we can live in our Christian world as we should like to, we need to learn just what God's way is. Several juniors will speak to us about that. (Or, a teacher may weave the following thoughts into a short talk.)

A Junior: An important thing about any kind of learning is *to want to learn*. There is a prayer in the Bible that all of us could use. It is *(he reads Psalm 25:4 from his Bible:)*

"Show me thy ways, O Lord;
Teach me thy paths."

We shall have God's help if we really want to walk in his ways.

A Second Junior: When I'm studying arithmetic I use an arithmetic book; and a geography book for geography. When I'm learning to play basketball I go out and practice. Learning God's way means learning the rules and practicing. I can learn the rules from the Bible and in such places as church school. *(He read Proverbs 23:12 from his Bible:)* "Apply thy heart unto instruction and thine ears to the words of knowledge."

(He also reads Luke 11:28b, saying before it, "Jesus said.") "Blessed are they that hear the word of God and keep it."

A Third Junior: Some things can best be learned from people who know them. A boy who is learning to ski goes out with a teacher and watches him and practices under his direction as the best way to learn. Being with Christian people who are acting in Christian ways is one of the best ways to learn how to live in God's way. *(He reads from Hebrews 13:1:)* "Let love of the brethren continue,"

(and also III John 11:) "Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God."

A Fourth Junior: Perhaps the best way of all to learn God's way is to follow Jesus and try to live in his way. When we know how Jesus acted, we know how we should act. *(He reads, if it is available, the hymn, "When Jesus Lived in Nazareth." Otherwise he reads John 14:6a, "Jesus sayeth unto him, I am the way, and the truth, and the life.")*

HYMN: "Dare to Be Brave"

CLOSING PRAYER

October 9

THEME: *Choosing God's Way*

For the worship center choose a picture of Old Testament times. If a picture of Joshua, illustrating the story for use today, is available that would be best. Otherwise a prophet or leader speaking to the people.

PRELUDE: "My God, I Thank Thee"

CALL TO WORSHIP: (said by leader or sung by group)

"O come, let us worship and bow down:
Let us kneel before the Lord our Maker."

LEADER: Let thy blessing, O Lord, rest upon us this day. Open thou our hearts to the message of thy Word. Show us thy ways, O Lord, and teach us thy paths. Amen.

HYMN: "My God, I Thank Thee"

OFFERING SERVICE: As on October 2.

LEADER:

(Conversation bringing out the following points:) Did some grownup person ever say to you, "But Johnny you *know* better than to do that!" One of the greatest hindrances to having a Christian world comes right there. Every single one of us *knows better than to do this or that*. We know the right way; but we do the wrong. We know what is wise; but we do what is foolish. We know what God's law is; but we act as though it were something quite different. So you see it is of utmost importance that every person choose God's way at all times. Sometimes it means making a big decision. The Bible tells us the story of one such decision.

STORY:

WHOM WILL YOU SERVE?

Joshua, the great leader of the Israelites, under whom they had conquered the land of Palestine, was getting old. He knew that he had not much longer to live. And he was concerned about his people.

They had come into a rich land, with vineyards and fields and fruitful trees. They had put behind them the wanderings in the wilderness and were settling down as farmers. Would they be true to God? Or would they begin to join the peoples of the land in worship of the many gods that were worshipped there? Joshua knew that some of them were still worshipping the ancient gods of peoples among whom they had lived in long-past generations.

Joshua called the people together. Their leaders stood before him. Joshua spoke to them. He reminded them of the history of their people and of how God had guided them throughout the years.

"Now," said Joshua, "the time has come when you must choose. You must choose, this day, whom you will serve. Will you choose to serve and worship God, and him only? Will you set aside all worship of any other gods? Or do you, perhaps, prefer to serve the other gods? You cannot do both. So choose! Choose as you please. But let me tell you first, that I and my household have already chosen. We will serve God!"

The people were ready with an answer. "We will serve God," they said easily. "It was he who brought us up out of slavery in the land of Egypt. We will serve him."

Joshua spoke sternly then. "It is not that easy. God demands right living of you, if



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you agree to serve him."

But the people insisted they really meant it. "We will serve God," they said.

So Joshua had the people make a covenant that they would serve God and him only. And the words of the covenant were written in a book. They set up, too, a great stone to bear witness to the covenant.

Then Joshua sent the people home. He had done for them all that a leader could do. Their loyalty to their pledge rested with them.

LEADER:

That was a big decision. It meant the turning of the lives of the people toward God. After it, came all the little difficult decisions. One man might say to another, "Come with me, Bohan, and go over to my cousin's farm. They are making the sacrifices to the god of seedtime. And there'll be a feast!" But Bohan would have to choose to say, "No, I can't. Our people have chosen to follow God and we can have nothing to do with worshipping the gods of the land." We, today, have choices to make. Hard little choices, sometimes. Let us bow our heads and sing a prayer to God asking his help as we try to choose to do that which is right.

HYMN: "Father, Lead Me Day by Day"

BENEDICTION

October 16

THEME: *Reaching Out in Friendship*

For the worship center use a picture of Jesus talking in friendly fashion with someone—the rich young ruler, old Zebedee, Mary and Martha, Zaccheaus, Nicodemus or some other.

OPENING HYMN: "My God, I Thank Thee"

PRAYER: The Lord's Prayer

HYMN: "With Happy Voices Ringing"

OFFERING SERVICE: As on October 2.

LEADER:

Our Christian world has in it many, many possibilities for happiness. Think for a moment what sort of a place the world would be if every single person in it were busy trying to learn what God's way is! Suppose that each one were doing his level best to choose the right! And now suppose that each person reached out in friendly interest and speech and thought to every other person. Jesus, our great Example, did that. Let us listen to one account of his friendliness, read to us from the Bible.

SCRIPTURE: A junior reads Luke 5:27-32, or Luke 19:1-6.

LEADER: A modern poet has written of the friendly way in which Jesus lived.

POEM: (read slowly, clearly and thoughtfully by a junior) "O Master of the Loving Heart."¹

CONVERSATION: Let the juniors mention times when they can show friendship, especially thinking of occasions when to do so may take real thoughtfulness, or an effort, or even firm determination to act in a Christian way.

CLOSING HYMN: "Lord, I want to Be a Christian in My Heart"

October 23

THEME: *With a Story to Tell*

Use a world globe with a picture of Jesus on the wall behind it, and above it, for your worship center.

¹ Found in *Singing Worship, Hymns for Junior Worship*, and other hymnals.

² From *Junior Work and Study*, copyright 1945, by the Board of Christian Education of the Presbyterian Church in the United States of America. Used by permission.

PRELUDE: The tune to the opening hymn

HYMN: "With Happy Voices Ringing"

PRAYER: O God, in whose world we all rejoice, help us this day to respond to thy goodness and love with a growing love and devotion for thee. Help us to be aware of those who do not know of thy love and to find ways of making thee known to the ends of the earth. Amen.

SCRIPTURE: John 17:3 and Romans 10:14, 15, read by two juniors.

HYMN: "We've a Story to Tell to the Nations"

LEADER:

One reason why our world is not all a Christian world is because there are too many people living in it who have never had any chance to know of God. Some have never even heard of Jesus! Even in our own country there are hundreds of thousands of boys and girls just like you who have never received any kind of religious training. We who want a Christian world have a wonderful message, a wonderful story to tell to others.

STORY:

THE STORY GOES TO CHINA²

Wen Bao was sick. He had been sick a long time. His mother went to the temple in their little Chinese village every day, and there made offerings and prayers, but Wen Bao got no better.

Wen Lee came home from school in the big Chinese city where the missionaries were. He had heard that his little brother was sick and not getting well. His friend, the Chinese mission doctor, Dr. Wu, came with him.

Dr. Wu looked at Wen Bao. He talked to the worried mother and father. "If you will let us take Wen Bao to the hospital we can make him well," he said.

"If the gods can't make him well, how can you?" said Wen Bao's father.

"This is God's world," said Dr. Wu. "There are rules of health in it, God's rules. Wen Bao has not known the rules. He has caught the sickness. But God's world has in it rules of healing. Some of these we have learned. We shall use them. Wen Bao will get well."

"I will make a big offering to the gods if he gets well," said the mother.

"No," replied Dr. Wu. "The images in the temple cannot help. It is God who helps us to know and to use his laws. He does not want sacrifices. He wants you to learn to know and love him. Come to the mission hospital with Wen Bao. Listen to the stories of Jesus, God's Son, who came to show us God's great love. Later on, if you want to, you can decide whether you want to be his

followers."

Wen Bao went to the hospital. While he was getting well, his mother and father learned about God and about Jesus. They became followers of Jesus. They became members of the church. They went back to their village to tell other people about Him.

LEADER: Let us think of people about whom we know who are taking the story of Jesus to others, both in this country and in other lands. When we have named some, we shall ask God's blessing on them.

JUNIORS: Each one who can do so names someone or tells of the way in which someone is spreading the story of Jesus.

PRAYER: Asking God's blessing on those named and on all others who are carrying the Christian message to others.

HYMN: "Jesus Shall Reign"

OFFERING SERVICE: As on October 2, but adding that these gifts are one way by which the juniors may help the missionaries.

BENEDICTION

October 30

THEME: *With a Life to Live*

For the worship center retain the picture of Jesus used last week and place below it an open Bible.

OPENING HYMN: "When Morning Gilds the Skies"

PRAYER: The Lord's Prayer

HYMN: "In Christ There is No East or West"

OFFERING SERVICE: As on October 2.

LEADER: God has given each of us a life to live. Let us listen to some verses from the Bible that speak to us about the sort of lives that fit in with God's way, and that help to make the whole world a Christian world.

SCRIPTURE: (read by several juniors)

Psalms 33:12

Acts 17:27, 28

I Samuel 12:20

Proverbs 3:3a, 4

Luke 10:27

Hebrews 13:17

James 1:22a

Matthew 5:16

I Corinthians 10:24

Luke 11:28b (thus) "Jesus said, Blessed are they that hear the word of God, and keep it."

HYMN: "Lord, I Want to Be a Christian in my Heart"

BENEDICTION

Junior High Department

by Stella Tombaugh Hazzard*

THEME FOR OCTOBER: *One World*

For the Leader

Junior high youth are capable of planning and conducting meaningful worship. However, since their knowledge of materials is

limited, they need a leader who has confidence in their ability and who will guide but not hinder their initiative.

If these suggested services help stimulate your worship committee to prepare its own service, that is splendid. Your youth should feel free to add, subtract, or use these outlines as a point of departure in their quest of a better understanding of the Father God. They, however, should always keep in mind that in worship we seek the reality of God's presence.

Junior highs are growing rapidly, both in body and mind. War and turmoil during their lifetime have increased their need for assurances of security and stability. They need to know God—God the Father of all

* Wife of Dr. Lowell Hazzard, professor of religion at Illinois Wesleyan University, Secretary of Youth of North Central Jurisdiction, Woman's Society of Christian Service of The Methodist Church, Bloomington, Illinois.

mankind.

During October Protestant churches observe many special days and weeks. The Department of Evangelism of the Federal Council of Churches sponsors the first Sunday of October as World Communion Sunday. The International Council and the Federal Council sponsor World Order Sunday on the nearest Sunday to October 21. The Federal Council suggests that the Sunday nearest October 31 be observed as Reformation Sunday. Therefore the theme *One World* was chosen.

The offering should be an integral part of worship. There is a big difference between an offering and a collection. An offering response such as "All Things Come of Thee, O Lord," or "We Give Thee but Thine Own" (sung or recited) often helps make the offering more meaningful. True giving is a form of worship.

If the first hymn suggested is not familiar you may wish to learn it at another time. You will note that several suggestions are usually given. The important thing is that the words and music of all hymns used should be worshipful and fit your theme. Before you leave out any verses, read the hymn carefully to see that the omission does not harm the continuity of the thought.

October 2

THEME: *One World Needs Builders* (World Communion Sunday)

WORSHIP CENTER: Use a globe or a map of the world. A lighted globe would be effective. Or, with a little experimentation with a small spotlight or even a flashlight your worship center committee might have the shadow of a cross fall across a globe or a map.

PRELUDE: The pianist may play a familiar hymn which has words which suggest the theme, such as "Let All the World in Every Corner Sing," "In Christ There Is No East or West," "The Church's One Foundation is Jesus Christ her Lord," or "Blest Be the Tie That Binds."

CALL TO WORSHIP: Psalm 117

HYMN: Sing the hymn which you used for the prelude

OFFERING

TALK: "What Are You Doing?"

(Let a young person use the following as a suggestion for an original talk. Talking is far more effective than reading. Even if this material is used urge the young person to read it carefully so he can tell it in his own words.)

When little Nancy celebrated her fifth birthday she received many presents, including a bank in the form of a globe. Somehow that globe-bank seemed to her the most precious of all her gifts. When bedtime came she begged to take it to bed with her. Sometime later her mother found Nancy, now fast asleep, with the globe-bank still in her arms. Thinking the little girl might roll on it during the night, the mother carefully removed the metal globe. Nancy partly roused and sleepily protested: "Mummy, what are you doing with my world?"

What are we doing with our world?

A woman in the southern mountains traveled a long distance to a church conference. During that conference much time was spent discussing the world-wide kingdom of God.

What could she do for the world kingdom? That was a question which bothered

her. Finally when she was ready to go home she said, "I can't do much about some of these matters but I will go back and bring the kingdom as far as my own home."

Can we bring the kingdom of God where we are—in our home, in our school, in our community? What can we do this week to meet that challenge?

PRAYER-HYMN (Sing the closing hymn softly with heads bowed as a prayer. Choose a prayer hymn such as "O Master, Let Me Walk with Thee," or "Have Thine Own Way, Lord," or "Take My Life and Let It Be.")

October 9

THEME: *One World Needs Brotherhood*

WORSHIP CENTER:

A picture of Jesus with children of various colors such as "Follow Me," by Tom Curr, or one of the lovely pictures of Christ painted by Orientals which show him as an Oriental.¹ If none of these is available you might use three candles—black, yellow and

¹ Your denominational book store may have these; or try the Pilgrim Press book store, 14 Beacon St., Boston 8, Mass.

white—to symbolize the three great races of mankind (Negroid, Mongoloid and Caucasoid). Place these below a picture of Christ.

PRELUDE: The pianist may play the first hymn as a prelude.

CALL TO WORSHIP:

First Voice: Blessed are they who walk in the law of the Lord.

Second Voice: Blessed are they that keep his testimonies and that seek him with the whole heart.

Both: Seek ye the Lord. (Cf. Psalm 119:1,2)

HYMN: "Joyful, Joyful, We Adore Thee," or "O Young and Fearless Prophet," or "Where Cross the Crowded Ways of Life," or "Jesus Shall Reign Where'er the Sun."

OFFERING

TALK: "Brotherhood in Action"

(One or more people may present the following in their own ways.)

One Protestant denomination² has encouraged local youth groups to become "Brotherhood Builders" and suggests these

² Methodist

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statements of commitment:

"1. I will begin by expressing good will and friendliness to those with whom I come in contact at home, in school, in church, in business, and in social life. I will make a special effort to expand my circle of friendship to include those who for no good reason have been denied the friendship of the group.

"2. In order that I may deepen my understanding, clarify my purposes, cleanse my attitudes, and constantly grow, I will plan a program of personal, purposeful reading and meditation.

"3. Realizing there is strength in two or more persons searching together for truth, and furthermore believing that group action is necessary for progress, I covenant to seek to assemble a small interest group for study and planning.

"4. With the conviction that a world order in keeping with God's will as shown by Jesus will provide for the well-being of people regardless of culture, race or nation, and that various racial and national groups must work together for such a world order, I will seek to make friends with those of other races and nations, and endeavor to the utmost extent possible to initiate or participate in an interracial fellowship to work for the common good."

In New York there is an organization called Youthbuilders, Inc. which is trying to change attitudes on this race problem. In about one hundred and sixty schools in New York and a few schools in other places groups of junior high students have banded themselves together to form Youthbuilders Clubs. About five thousand of them! They really do things, too.

Once when some white students in a junior high school in New York refused to eat at the same table with Negro students, the Youthbuilders Club arranged for a special table to which only the most outstanding students in the school were invited. To be eligible for an invitation they had to be prominent in scholarship, or music, athletics, or some other school activity. This honor table was interracial and from time to time had noted guests from the various races as well as special treats in the way of food. Soon the very students who had been so "snooty" about eating with Negroes were competing for the privilege of sitting at the honor table with those of other races.

Youthbuilders try to make their schools more democratic. They also try to discover facts about race and tell others about them. When there was criticism about accepting Negro blood for a blood bank the Youthbuilders of that locality made posters which told the facts about blood. 165 of these posters were made and put in prominent places.³

If we are to build One World, there are many things you and I can and must do to build brotherhood in our church, in our school and community.

THE LORD'S PRAYER (Let us pray the prayer which Jesus taught.)

HYMN: "Saviour, Hear Us, We Pray" might be used as a unison or solo response to the prayer. Other appropriate hymns are: "Be Strong," "Follow the Gleam," "I Would Be True," "Take My Life and Let It Be," and "Dear Lord and Father of Mankind."

October 16

THEME: *One World Needs Cooperation*

WORSHIP CENTER: An open Bible with a tall taper on either side. If the Bible is slightly

elevated at the top, the light of the candles will fall on the printed page and the setting is more effective.

PRELUDE: (Using the music of the first hymn).

CALL TO WORSHIP:

Show me thy ways, O Lord;

Teach me thy paths.

Guide me in thy truth, and teach me.

(Psalm 25:4,5a)

HYMN: "O Master Workman of the Race,"

"My Master Was a Worker," "Be Strong,"

or "This is My Father's World."

OFFERING

STORY:

NEHEMIAH

The once beautiful city of Jerusalem still lay in ruins although it had been 150 years since it had been destroyed. Some of the people had returned 100 years before but had found life hard and discouraging. The walls were still broken down and the great burned gates hung in blackened ruins. Would the city ever flourish again?

Far to the east, Nehemiah was an official at the court of the Persian king. All his life he had heard of Jerusalem, the beautiful. As a boy his mother had told him of the days of the great King David and his son Solomon. So it was with horror that Nehemiah heard of the dismal conditions in Jerusalem.

As he brooded over the sad plight of the city, Nehemiah decided he must go and see for himself. Surely he could do something. He secured the king's permission and made the long journey.

He found conditions worse than he had expected. One night he explored and found the rubbish so thick in the streets his horse could not get through. In the morning he called the people together. "Look," he said, "this city is in terrible shape. Look at the wall. Look at the gates. This is a disgrace."

The people looked at each other sheepishly but said nothing.

"Listen," went on Nehemiah, "the God of heaven will be with us in this enterprise. He has sent me here. He has touched the heart of the king so he will back us on this business if we go about it. Come now, let us rise up and build."

Under the inspiration of Nehemiah's leadership the work was begun. But there were people outside who did not want the walls to be fixed. They made fun. They taunted, "If a fox came up he could break down this stone wall." Then they began to threaten and even to fight.

But Nehemiah and the people of Jerusalem did not stop their work. They divided up the tasks. One group was to build the sheep-gate, one the fish-gate, one the old-gate, etc. When the difficulties continued they prayed and worked even harder. In his diary Nehemiah says: "So we built the wall, and all the wall was joined unto half the height thereof: for the people had a mind to work." (Nehemiah 4:6)

Even though part of the people had to stand guard while the others worked, the rebuilding went on. After they had finished they had a great celebration. It had been a hard task. There had been great opposition. But with all *working together and helping each other* the city was rebuilt.

PRAYER: Our Father, much of our world lies in ruins. A great war has left weakened and discouraged people who need help and encouragement. Many homes and cities need rebuilding. Show us what we can do to help build a world where cooperation and love will take the place of greed and destruction.

HYMN: "We Would Be Building," or "Rise Up, O Men of God," or "Give of Your Best to the Master".

October 23

THEME: *One World Needs Freedom and Light*

WORSHIP CENTER: A lighted globe, or candles, or Holman Hunt's "The Light of the World"

PRELUDE: (Using the music of the first hymn)

CALL TO WORSHIP: Psalm 46:10

HYMN: "Joyful, Joyful, We Adore Thee."

(The music of this hymn is from Beethoven's "Ninth Symphony." Beethoven believed in democracy and freedom though he lived in the days when kings sought to save their lands from a worse dictator, Napoleon. It is said he wrote across the score of this music, "Some day all men shall be brothers.") Another appropriate hymn would be "All Hail the Power of Jesus' Name."

OFFERING

STORY:

WHEN THE LIGHTS WENT ON IN AMSTERDAM

Holland, with its quaint windmills, its green fields and network of canals was beautiful by day and at night became a veritable fairyland as lights gleamed brightly along the canals. Then came war, with blackouts and occupation. The light bulbs were taken down and hidden away from the invaders. A whole generation of children grew up in a darkened land.

In 1948 Holland celebrated the jubilee of Queen Wilhelmina. The festivities culminated with the retirement of that greatly loved ruler and the crowning of her daughter as Queen Juliana. For this great occasion, the lights along the canal were put in place again.

While the preparations for the crowning of Queen Juliana were being made, a great conference was being held in Amsterdam. Representatives of about one hundred forty different church groups from some forty countries were gathered in Amsterdam to establish a World Council of Churches. As a special recognition of these distinguished visitors the Dutch government decided to turn on the lights along the canals.

As the lights twinkled out in all their brilliance and splendor crowds gathered to see the gleaming spectacle. One Dutch girl caught her breath and was heard to say, "O-o-oh—what beauty we have lost all these dark years of occupation and hatred. Why can't we always have light and beauty?"

And her mother replied, "When people are free, lights go on all over the land. We must work for freedom for all men so we can have light everywhere. Perhaps this World Council of Churches will help."

PRAYER: "Father of all nations, light a candle in my heart. Even a tiny candle will help me see the rubbish there. Then help me to sweep away all the trash and make my heart clean enough to be thy dwelling place." (Prayer of an African schoolgirl in a mission school)

HYMN: "Walk in the Light!" or "Let All the World in Every Corner Sing," or "Faith of Our Fathers"

October 30 (Reformation Sunday)

THEME: *One World Needs Courageous Leaders*

WORSHIP CENTER: An open Bible lighted by one tall taper.

³ See *Children Object* by Sabra Holbrook, New York, Viking Press 1943 or write Youthbuilders, Inc. 120 E. 16th St., New York 3.

PRELUDE: "A Mighty Fortress is our God"
CALL TO WORSHIP: Psalm 15:1; response,
verse 2

HYMN: "God of Grace and God of Glory,"
or "Rise Up O Men of God," or "Are
Ye Able," or "How Firm a Foundation"

OFFERING

STORY:

MARTIN LUTHER WRITES A GREAT HYMN⁴

Long ago in Saxony (1505) a young man entered a monastery in his search for God and peace. Later he became very ill. However as he lay desperately sick a great joy came to him for somehow the conviction grew that sins are forgiven as a free gift from a loving Saviour. This was very different from the idea that indulgence and forgiveness must be bought from officials of the church.

Martin Luther did not keep this good news to himself. He began to teach that men could go directly to God for forgiveness. When Frederic, the Prince of Saxony, sought his help in stopping the money-making racket of the selling of "indulgences" or forgiveness by officials of the church, Martin Luther openly denounced that practice. When Cardinal Cajetan ordered Martin to recant, he refused. Then he really was in danger. They put him out of the Order.

Martin Luther's life was threatened many times, but this courageous man refused to go back on his beliefs even though it meant persecution and perhaps death.

As he and a few friends rode toward Worms to answer the accusations of his enemies before the Emperor himself, he refused the pleas of his friends to play safe and turn back. One of his friends cried out, "Do you not fear death? You have some mystical source of power?" Then from his great knowledge of the Scriptures Martin Luther responded by quoting from the Psalms: "A mighty fortress is our God!" "Be still and know that I am God; I will be exalted in the earth. The Lord of hosts is with us; The God of Jacob is our refuge" . . . "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with swelling thereof!"

Martin Luther continued, "If we would always pause when we get badly frightened and remember that God is a mighty fortress in the storms and persecutions and troubles of this life!"

Then he stopped short as an inspiration came to him, "What a hymn that would make!" So one of the greatest hymns of all times had its beginning.

As we sing that hymn it will be interesting to recall that one hundred years after Luther, the whole army of Gustavus Adolphus sang it before the battle of Leipzig (Sept. 17, 1631). During the Second World War Norway was an occupied country and the invaders locked the churches and forbade the Norwegians to hold meetings. Nevertheless crowds gathered in front of the great cathedral. When soldiers tried to send them away, someone started to sing this grand old hymn. From hundreds of throats came their defiance in the swelling chorus, "A mighty fortress is our God. A bulwark never failing."

PRAYER: Thank thee, our Father, for men of courage and consecration like Martin Luther.

HYMN: "A Mighty Fortress is our God."

⁴ Based on the book, *Monk in Armour*, by Gladys H. Barr, Published serially in *Classmate*, Methodist Publishing House, 1948.



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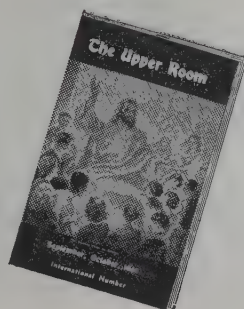
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Senior and Young People's Departments

by Hazel E. Anderson*

THEME FOR OCTOBER: *That We May All Be One*

For the Leader

Since there are several observances in the month of October that lead all Christians to consider their relationship with other Christians throughout the world and that enlarge their spiritual vision and outlook, it seems fitting to build the worship services for the month around the theme of Christian Oneness.

As a background for the worship center, use a map of the world. In the center of a table below the map have a large Communion cup with small models of churches around it, labeled with names of the various denominations. Have strings or ribbons running from the various countries of the map and from the different churches to the Communion cup.

October 2

THEME: *That We May All Be One—In Communion at the Lord's Table*

PRELUDE: "The Church's One Foundation"

CALL TO WORSHIP: Revelation 3:20

HYMN: "Faith of Our Fathers"

SCRIPTURE: Mark 14:17-25

MEDITATION:

Communion is observed in many different ways in the Christian churches of our land as well as in other parts of the world. But regardless of the form used, the same Spirit is present.

Come to an Egyptian church where the language used is Arabic. The pastor breaks the bread before it is served, each row of communicants stands while being served. We do not understand a word that is spoken but we feel the presence of Christ and we are conscious of seeing him face to face.

Come to another service with a group of American missionaries during the summer holidays in a desert rest-camp. There is only a rude table for an altar, only a rough cabin with mat walls, open to the air on four sides, with the desert stretching away in all directions. But again Christ is in the midst with his blessing and we go away strengthened in spirit.

Today in primitive surroundings of African missions; in villages of India, China and the islands of the sea; in our rural and village churches and in the city cathedrals, Communion will be observed. People will commune with God in many languages but to all his presence will come like a benediction to rest upon them. As they realize that they do this in remembrance of him who died to give all men eternal hope, they will understand that in the presence of God and his Son, all Christians are one.

The world, looking on, will not understand, but our hearts will be lifted to new heights of inspiration and dedication.

SILENT MEDITATION

SPECIAL MUSIC: (by soloist or quartet)
"Jesus, Thou Joy of Loving Hearts"

* Associate Editor, Board of Christian Education, United Presbyterian Church, Pittsburgh, Pennsylvania.

OFFERING:

Offertory Prayer: Take the gifts we bring, O God, and use them to usher in thy Kingdom upon the earth. In Jesus' name, Amen.

PRAYER OF DEDICATION (followed by) THE LORD'S PRAYER

October 9

THEME:—*In Our Commitment to Christ*

WORSHIP CENTER: In the center of the table which may contain the same objects that it had last week, place a cross or a picture of Christ.

PRELUDE: "O Master, Let Me Walk With Thee"

CALL TO WORSHIP:

I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. (Romans 12:1, R.S.V.)

HYMN: "Jesus Calls Us, O'er the Tumult"

GUIDED PRAYER:

Leader: Let us give thanks for the enthusiasm of other young people and their self-dedication.

Silent Prayer

Leader: Let us give thanks for the perfect example of Jesus Christ and for the inspiration of his life that irresistibly draws to him all who really know him.

Silent Prayer

Leader: Let us give thanks for the lives and witness of millions of young people all over the world who seek to follow Jesus.

Silent Prayer

All: O God, our Father, bless the youth of the world. Help us to realize that we here are only part of a great fellowship of Christian young people who are seeking to follow thee. Bind us all together in Christian love, we pray, in Jesus' name, Amen.

SCRIPTURE: Isaiah 6:1-8

MEDITATION:

We hear God speaking to us today just as Isaiah did, but his voice comes in many different ways. God may speak through our parents, our teachers and friends, our abilities in the face of the world's need, and in the voice of our conscience as we meet him alone.

There is much that would keep us from hearing God's voice. We need to spend some time alone with him each day and to "be still" in order to hear his voice. And we need to ask God to cleanse us from sin that it may not make us deaf to his call.

After we hear his voice, our part is to be willing to answer and to offer ourselves in willing service.

HYMN: "O Jesus, I Have Promised"

OFFERING:

Offertory Prayer: We give thee our gifts, O Lord, to show that we mean to give thee our all. Accept our gifts that we bring in the name of Jesus Christ, our Saviour. Amen.

LITANY OF CONSECRATION:

Leader: Because thou hast given us our minds with which to think and make decisions so that we are capable of growing in knowledge and wisdom,

All: We dedicate our minds to thee, O God.

Leader: Because thou hast given us our bodies which are vigorous and healthy and capable of exercise and of service,

All: We dedicate our bodies to thee, O God.

Leader: Because thou hast given us our spirits which live forever and which are restless until they find their rest in thee,

All: We dedicate our spirits to thee, O God.

HYMN: "Take My Life"

PRAYER OF DEDICATION AND BENEDICTION

October 16

THEME:—*In Our Outreach*

WORSHIP CENTER: In the center of the table or the altar of your worship center put a small model of a church. From it run strings to the places on the world map above, in which your church does missionary work.

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP: Psalm 95:1, 2

HYMN: "O Zion Haste, Thy Mission High Fulfilling"

OFFERING:

Offertory Prayer: We would join hands, our Father, with other Christians throughout the world as we give our gifts to further the work of thy Kingdom. Multiply what we bring that it may be a blessing to others. May we give not simply our gifts of money, but ourselves. We make our prayer in his name who gave his all for us, even Jesus Christ, our Saviour. Amen.

HYMN: "Christ for the World We Sing"

SCRIPTURE: Matthew 28:16-19

PRAYER: (All pray silently for those who serve as missionaries and for the people among whom they work. After a few moments of silent prayer, a soloist sings "Forget Them Not, O Christ, Who Stand.")

MEDITATION:

Last week we thought about the dedication of ourselves to God and his service. Once we have dedicated our lives, we feel we must serve him. We cannot stop with the reply "Here am I" but we must add "Send me." Our service involves cooperation with Christ, joy, faith, power, work, truth and love. It is his path we follow, his work we do, his truth we show, his strength in us and his love we make known.

The Christian religion is a missionary religion. The one who knows Christ cannot but share him with others. If he does not, he is in danger of losing Christ, himself.

The outreach begins at home in our own school, place of business, church, community. Yes, it even starts in our own home circle. But it does not stop there but goes to the ends of the earth. To some of us, God calls to give our lives to foreign mission service. It is our part to be faithful in the place where we are and to be willing to go wherever he leads us.

HYMN: "Follow Me, the Master Said"

POEM:

HE COMETH LATE

The strings of camels come in single file,
Bearing their burdens o'er the desert sands.
Swiftly the boats go plying on the Nile—

The needs of men are met on every hand,
But still I wait
For the messenger of God who cometh late.

I see a cloud of dust rise on the plain.

The measured tread of troops falls on my ear.

The soldier comes, the empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait

For the messenger of God who cometh late.

They set me watching o'er the desert drear,
Where dwells the darkness, as the deepest night;

From many a mosque there comes the call
to prayer —

¹ New Hymnal for American Youth, Fleming H. Revell Co.

² From Quotable Poems, Willett, Clark & Co. Used by permission.



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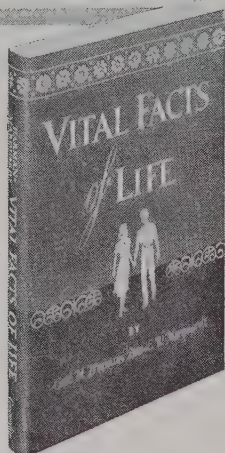
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I hear no voice that calls on God for light.
But still I wait
For the messenger of God who cometh late.
Author Unknown²
HYMN: "I'll Go Where You Want Me to Go,
Dear Lord"
BENEDICTION

October 23

THEME:—*In Our Devotion to Christ's Church*
WORSHIP CENTER: In the center of the table use a small model of a church flanked with candles.

PRELUDE: "I Love Thy Kingdom, Lord"

CALL TO WORSHIP: (To be given in unison by several voices)

How amiable are thy tabernacles,
O Lord of hosts!
My soul longeth, yea, even fainteth, for the courts of the Lord;
My heart and my flesh crieth out for the living God.

Yea, the sparrow hath found an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Lord of hosts,
My King and my God.
Blessed are they that dwell in thy house;
They will be still praising thee.

Psalm 84:1-4

HYMN: "I Love Thy Kingdom, Lord"

SCRIPTURE:

Acts 2:44-47—The church shared, worshipped, and worked

Matthew 28:16-20—The church's mission

Luke 19:45, 46—The church, a place of prayer

PRAYERS: Spontaneous prayer for the church we know best, for associates in the church, for the minister, for a spirit of harmony and cooperation, for the wide fellowship throughout the world.

OFFERING:

Instrumental number: (To be played during the taking of the offering)

Song: "The Doxology" (To be sung when the offering is presented)

MEDITATION:

The Christian church had its beginning almost two thousand years ago on the Day of Pentecost, fifty days after the Resurrection. It began not as an organization but as a fellowship. It was not a fellowship that one could join as one joins a club; a person became a member through the baptism of the Holy Spirit and through a new birth.

The early church was persecuted and hunted, its people could not hold large meetings but it was a threat to the Roman emperor because of the way the Christians lived. The story of how the early disciples worked and prayed in order to establish the church is told in the book of Acts.

Through the years men and women and boys and girls have continued to pledge their allegiance to the church and the church continues to extend its borders. The disciples lighted their torches from the light of Christ; the light has been passed on to others; we have received the light from them. Today we are part of a World Church, a world-wide Christian fellowship, the body of Christ whom he called the "light of the world." May we be loyal and devoted to the church of which we are a part in our own community and to the wider fellowship. May we let our light shine where we live and out beyond the seas that others may glorify our Father which is in heaven.

OFFERING:

Offertory Prayer: O Lord, we thank thee for the church in the world and for the inspiration and fellowship we enjoy in the church in our own community. Make us more worthy of our Christian heritage and may we give of ourselves and our possessions that the influence of the church may be carried to others. In Jesus' name. Amen.

HYMN: "In Christ There Is No East or West"
BENEDICTION

October 30

THEME:—*In Our Stand for the Right*

WORSHIP CENTER: Use a white wall hanging behind your worship center and on the table a cross flanked with candles on a white cloth.

PRELUDE: "I Would Be True"

CALL TO WORSHIP:

Jesus said, "I am the way. Follow me." These words have come ringing down through the centuries and young people and old have hastened to do Christ's bidding. The challenge comes to us today. What will our answer be?

RESPONSE (by group)

In simple trust, like theirs who heard

Beside the Syrian sea,

The gracious calling of the Lord,

Let us, like them, without a word,

Rise up and follow thee.

—JOHN GREENLEAF WHITTIER²

HYMN: "Jesus Calls Us"

RESPONSIVE READING:

Leader: Blessed are the undefiled in the way, who walk in the law of the Lord.

Group: Blessed are they that keep his testimonies, and that seek him with the whole heart.

Leader: Thy word have I hid in my heart, that I might not sin against thee.

Group: I have rejoiced in the way of thy testimonies. I will meditate in thy precepts. I will delight myself in thy statutes. I will not forget thy word.

Leader: Teach me, O Lord, the way of thy statutes, I shall keep it unto the end.

Group: Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

Leader: Make me to go in the path of thy commandments; for therein do I delight.

Group: Open thou mine eyes, that I may behold wondrous things out of thy law.

SPECIAL MUSIC: "Lord, We Come With Hearts Aflame"

MEDITATION:

Today is World Temperance Sunday. We

² From hymn, "Dear Lord and Father of Mankind."

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Graded Curriculum and General Program Materials

Published from April 1, 1949 to July 1, 1949

THE FOLLOWING list has been prepared with the cooperation of the various editors and publishers. The last quarterly list of materials appeared in the June 1949 issue of the *International Journal*.

These materials should be ordered from denominational book stores, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Nursery

GRADED LESSON SERIES. *Learning about God's World*, Part III, by Elizabeth Cringan Gardner. *The Nursery Teacher*, 48 pp., 28c; *Nursery Stories*, on cards 4½" x 6", each with colored picture and story folder, 17c per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1949. The third of four parts covering a one-year course in a reprint cycle for three-year-old children in the Nursery class of the church. Part III contains three units: "God's Beautiful World," "Being Happy in God's World," and "Friendly Visiting."

When I Listen to Bible Stories. By Elizabeth McE. Shields. Richmond, Virginia, John Knox Press, 1949, 80 pp. \$2.00. Bible stories—ten from the Old Testament, seventeen from the New Testament—authentic in content, briefly told, and of a readable style children will like.

B. Beginners

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Second Year, Fourth Quarter. By Clara M. Kemler. Unit A, "God Cares for Us." Unit B, "Growing for Jesus." 13 Pupil's Leaflets, 16c. Teacher's Guide, *Our Beginners*, 64 pp., 22c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1949. Each leaflet has a full-color picture covering the front page, and other picture and text material contributing to the growth of the child.

GRADED LESSON SERIES. *Helping and Sharing*, Part VII, by Elizabeth Cringan Gardner. *The Beginner Teacher*, 80 pp., 28c; *Beginner Bible Stories*, on cards 5" x 6¼", each with colored picture and story folder, 17c per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1949. The seventh of eight parts covering a two-year course in a reprint cycle. Contains four units: "The Kindness of Jesus," "Stories Jesus Told," "Love and Care at Home," and "When We Work and Play Together." For use with all pupils in the Beginner Department.

C. Primary

CLOSELY GRADED COURSES. Course I, Part 1, by Lois Eddy McDonnell. *Working Together in Home and Church* (teacher's text), and *My Book for Home and Church* (pupil's book). Course II, Part 1, by Ethel L. Smither.

Growing in God's World (teacher's text), and *My Book About God's World* (pupil's book). Course III, Part I, by Meta R. Lindsay. *Learning to Work and Worship*, (teacher's text), and *Let All the People Praise Thee* (pupil's book). Abingdon-Cokesbury Press, 1949. Each teacher's text 160 pages, 50c. Each pupil's text 72 pages, 35c. Teaching picture sets \$1.25 each set.

GRADED LESSON SERIES. *Showing God's Love*, Part III, by Jean Lillie Hill. *The Primary Teacher*, 64 pp., 28c; *Primary Bible Lessons*, thirteen four-page leaflets, 17c per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1949. The third of twelve parts in a reprint cycle covering a three-year course. Contains three units: "Remembering Jesus" (Easter), "People Who Work with God for Us," and "Helpers of Long Ago." The pupil's folders contain a variety of features suited to the primary children's interests and need of activities. Complete with wrapper that serves as a pattern sheet for use during the quarter. For use with pupils of all ages in the Primary Department.

D. Primary-Junior

THE PILGRIM SERIES (Grades 3 and 4—Low Junior). *How the Story of Jesus Traveled*, by Armilda B. and Victor H. Keiser. Boston 8, The Pilgrim Press, 1949. Pupil's Edition, 32 pages, 28c. Teachers' Edition, 64 pages, 28c.—This Bible book has been completely revised by the authors. This is the story of the disciples and of the monks of St. Francis who carried on Jesus' work.

E. Junior

GRADED LESSON SERIES. *Deeds that Changed the World*, Junior Workbook Number 7. By Marion M. Brilling. Workbook, 32 pp., 17c. *The Teacher's Guide*, 64 pp., 28c. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1949. Seventh in a series of twelve work-books being published quarterly in a reprint cycle covering a three-year course for juniors. Contains three units: "The Courage and Triumph of Jesus," "How the Christian Church Began," and "The Good News Reaches Far Places."

THE PILGRIM SERIES. (Grades 5 and 6—Junior). *New Testament Pioneers*, by Marie Cole Powell, Boston 8, The Pilgrim Press, 1949. Pupil's Edition, 48 pp., 30c. Teacher's Edition, 64 pp., 28c.—The story tells the story of Peter and Paul and the early Christians.

II. Religious Education of Youth

A. Intermediate

THE PILGRIM SERIES. *Paul—an Early Pioneer*. By Ethel Tilley, Boston 8, The Pilgrim Press, 1949. Pupil's Edition, 88 pp., 35c. Teacher's Edition, 152 pp., 60c. This course is a study of the personality and char-

acter of this early pioneer for Christ. The course is written to help boys and girls appreciate Paul's contribution to the Christian religion in founding and organizing the church. Paul becomes a living personality.

CLOSELY GRADED COURSES. *Counselor's Guide* (to the use of closely graded lessons for intermediates), by Lucile Desjardins. The Graded Press, 112 pp., 50c. Course VII, Part I, by Laura Armstrong Athearn. Course VIII, Part I, by Lowell Bristol Hazzard and Stella Tombaugh Hazzard. Grade IX, Part I, by Walter G. Williams and Mary Buchanan Williams. The Graded Press. For each course there are the following materials: *Pupil's Guidebook*, 48 p., 20c. *Pupil's Reading Book*, 112 pp., 30c. *Leader's Guide*, 111 pp., 40. There are also worship picture sets for each course at \$2.50 per set.

B. Seniors

CHRISTIAN GROWTH SERIES (of Sunday-school lessons). Second Year, Fourth Quarter. By Conrad Bergendoff. *The Expanding Horizons of the Church*. Unit A, "My Church Serves Me." Unit B, "I Serve My Church." Summary. Pupil's Study Book, 64 pp., 16c. Teacher's Guide, 64 pp., 22c. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1949. Each quarter is beautifully illustrated in color with pictures, charts, and maps carefully correlated with the text. An order of department worship is included.

THE PILGRIM SERIES. *Marks of a Christian*. By Ralph D. Hyslop. Boston 8, The Pilgrim Press, 1949. Pupil's Edition, 88 pp., 35c. Teacher's Edition, 152 pp., 60c. This course is designed to help high school young people understand the basic elements of Christian character and Christian personality through a study of the experiences and insights of Paul.

C. Senior-Young People

ELECTIVES, published by the Abingdon-Cokesbury Press, Nashville, 1949. Each 48 pp., 35c:

Youth and Community Service, by George Harper.

Youth and Evangelism, by Hoover Rupert.

Youth and Worship, by Clarice M. Bowman.

Youth and Stewardship, by Hoover Rupert.

Youth and Missions, by Mary L. Titus.

Whatever You Do. By Clarence C. Stoughton. Philadelphia, The Muhlenberg Press, 1949. 96 pp., 50c, \$4.80 a dozen. This book deals with *stewardship and life service*. It is one in a new series of elective courses for young people, 18-23 years of age. Large parts of the book grew out of the suggestions of young people who sat under Dr. Stoughton at summer schools for church workers.

III. Religious Education of Adults

THE PILGRIM SERIES. (Older Young People and Adults). *Paul Speaks to the Modern Church*. By Donald Frazier. Boston 8, The

Pilgrim Press, 1949, 96 pp., 60c. The life of Paul with its implications and its message for the modern church.

The Goodly Fellowship. By Paul H. Krauss, Philadelphia, The United Lutheran Publication House, 1949, 144 pp., 90c. A book for church leaders on the Christian program as it is carried on by congregations, church institutions, conferences, synods, in the United Lutheran Church in America. This program is considered in the light of the church's basic nature and preparation. Suggestions are made for possible improvements, and church leaders are guided to see how they can contribute to such improvement.

Basic Christian Teachings. By Martin J. Heineken. Philadelphia, The Muhlenberg Press, 1949, 148 pp., 90c. This book helps church workers to think through problems of faith. Essential beliefs of Christianity are studied, and students are aided to clarify and strengthen their personal faith and anchor it to reasonable, intelligent foundations, in harmony with the teachings of the church. The Bible basis of each doctrine is stated.

The Church in the Changing World. By Theodore Tappert. Philadelphia, The Muhlenberg Press, 1949, 144 pp., 90c. A book for workers on the Church as it developed throughout the centuries. Particular attention is given to the historical development of the Church's teaching, worship, life, organization, and expansion.

Toward a Christian Home. By Florence A. Sly. St. Louis, Bethany Press, 1949, 32 pp., 45c. A manual of guidance for parents to help them make daily family living measure up to Christian standards.

Before You Marry. By Sylvanus M. Duvall. New York, Association Press, 1949, 192 pp., \$2.50. From thousands of counseling interviews, the author has selected the questions most people ask themselves before marriage. For his answers he has used the findings of research, scientific studies and clinical evidence, in addition to his own experiences.

We, the People, and Human Rights. Compiled by Marion V. Royce and Wesley F. Rennie. Articles by Charles H. Malik and O. Frederick Nolde. New York, Association Press, 1949, 52 pp., 50c. The making and meaning of the Universal Declaration of Human Rights adopted by the General Assembly of the United Nations in December, 1948, and its application in practice. Contains the official text, with questions for discussion, and a guide to study and action.

On Going to College. By F. McKenzie. New York, Association Press, 1949, 24 pp., 10c per copy. \$1.00 per dozen copies. A concise guide for the young person going to college, alerting him to opportunities, obligations, and responsibilities.

The Methodist Church. By Charles Edwin Schofield. Nashville, Abingdon-Cokesbury Press, 1949, 126 pp., 50c. A study of the organization and work of the Methodist Church.

The Alcohol Problem. By J. Daniel Barron. Nashville, Abingdon-Cokesbury Press, 1949, 48 pp., 45c. A unit of study to help men and women understand and accept their responsibility for the constructive solution of the alcohol problem.

Congratulations on a Rich Harvest!



Christian Board of Publication—The Bethany Press—St. Louis

See Our Ads on Pages 40 and 41.

Japan Begins Again. By William J. Kerr. New York, Friendship Press, 1949, 192 pp., Paper, \$1.00; Cloth, \$1.50. The author traces the historical development of the psychological, religious, and economic patterns that led Japan to national crisis. Shows how the outreach of Christianity is playing a significant role in the rehabilitation of the land. The work of a recognized authority, this book will interest not only leaders and study groups, but also the general reader.

IV. General

Understanding Our Pupils. Philadelphia, The Muhlenberg Press, 1949, 95 pp., 60c. This book intended for use in Leadership Course 140a, leads parents, teachers, and other church workers to understand how children, young people, and adults learn; to discover the abilities, interests, problems and needs of those who come under their leadership care; and to appreciate the significance of these features in guiding individuals to growth in Christian personality.

Land of the Dawn. By Toyohiko Kagawa and other Japanese poets. New York, Friendship Press, 1949, 96 pp., Paper \$1.50; Boards, \$2.00. This volume of Japanese poetry is divided into three sections: poems by Toyohiko Kagawa, miscellaneous poems by other Japanese Christians; and selections from the classical poetry of Japan.

When Children Give. Issued by the Joint Department of Missionary Education and the Department of Christian Education of Children. Division of the Local Church. The Methodist Publishing House. Single Copy, 15c; in dozen lots, 7c each.

Christmas in the Toy Shop. By W. A. Poovey. Indianapolis, Meigs Publishing Company, 1949, 22 pp., 30c. This is a one-act Christmas play for children. The story concerns a Clown, who tries to find out from the other dolls in the toy shop what Christmas is. Dolls of several nations try to explain Christmas to him but he is not satisfied until Joseph and Mary step out from the Manger Scene and tell him about the first Christmas.

I Made Christ's Cross. By Esther C. Averill. Boston 11, Walter H. Baker Co., 1949, 28 pp. This is a four-scene Easter play which tells the story of the man who fashioned the cross for Jesus. The play shows how the making of a cross can become the basis for better living.

Jericho Road. By Isabel Barr. Boston 11, Walter H. Baker Co., 1949, 48 pp. This book contains three one-act miracle plays, *The First Miracle* (The Marriage Feast of Cana), *It Came to Pass* (The Ruler's Daughter) and *Jericho Road* (Bartimeus, the Blind Beggar).

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With the New Books

Religion's Place in General Education

By Nevin C. Harner. Richmond, Virginia, John Knox Press, 1949. 167 p. \$2.50.

Dr. Harner's book is an important addition to the growing literature in the field of religion and public education. It warns us that the divorce of education and religion in America is having serious effect upon both endeavors. The author asserts that both belong together and in advancing toward each other each will be benefited by the new insights gained from the other.

Dr. Harner draws upon some of the documents of the Study of Christian Education and other publications of the International Council, as well he might, for he did the basic writing of some of the Study Committee documents and contributed mightily to all of them. The report of the American Council on Education, *The Relation of Religion to Public Education: The Basic Principles* is included in the volume. The two hang together well and form a valuable discussion of the relationships which now and later ought to prevail between education and religion.

C.E.K.

Lift Up Your Eyes

By Lewis J. Sherrill. Richmond, Virginia, John Knox Press, 1949. 175 p. Paper, \$1.00.

When the Southern Presbyterians decided to make an appraisal of their denominational program of religious education, they determined to have the evaluation made by a representative committee, none of whose members were to be members of the denominational board ("Executive Committee of Religious Education and Publication") or staff. After four years of work the Re-Study was completed and the reports submitted to the Executive Committee, the church's General Assembly, and the public. Dean Lewis Sherrill of the Louisville Presbyterian Seminary served as the Director of the Re-Study and prepared this popular report based upon the more technical findings of the committee.

What are the values of this particular Study? Among others, I see three. (1) Its complete objectivity. The committee had complete freedom and used it responsibly. (2) Its solid grounding in research. The Institute for Research in Social Science of the University of North Carolina prepared three basic studies, one on urban communities one on rural communities, and one on community relationships. One hundred sample churches were intensively studied and 922 church school teachers filled out comprehensive questionnaires. (3) Its practical concern that the quality of Christian education be improved at every point where weaknesses were laid bare, and its concrete recommendations to those ends. In the course of the study it was discovered that the Presbyterian Church in the U. S. was not adequately reaching the region it seeks to serve. Scores of other thought-provoking facts emerged. The average Sunday school teacher had a higher

educational status than had been supposed (one year of college). The youth division represented the greatest losses in Sunday school enrollment. Attendance averages were exactly 60 per cent of enrollment. Only about one-third of the churches put the cost of religious education into the church budget.

While general satisfaction was expressed with the curriculum based upon the International Council's Uniform and Graded outlines, it was urged that more provision be made for the discussion of Christian social issues and that a "Broadly Graded" series be prepared for small schools.

The committee recommends: (1) A recapture of the sense of the teaching function of the church; (2) a family-centered program of Christian education; (3) a social message for community problems; (4) a new evangelistic concern; (5) better prepared teachers; (6) an assumption by the Session of its educational responsibilities; and (7) wide-spread experimentation to discover new educational patterns.

This popular volume and the more detailed basic studies will be worth the time of any denominational staff or board, or for that matter any local church Christian education committee. Don't think that this study has no relevance for churches neither Presbyterian nor Southern. It has much to say, for example, to a Baptist church in Ohio. If the shoe fits, we can put it on, even though we may not be accustomed to wearing a Calvinist last.

C.E.K.

Enriching Worship

Edited and Compiled by A. J. William Myers. New York, Harper and Brothers, 1949. 398 p. \$3.50.

Here is a wonderfully rich resource for public and private worship. It is full of all those poems, prose selections, prayers, psalms, and short quotations that you always intended to copy for your future use.

In his fine choice of materials and careful indexing of each group by author and by first lines, Dr. Myers has created a very valuable volume for worship leaders of youth and adult groups.

A word of warning to readers: don't start "dipping" into this book if you expect to get any other work done.

M. T.

Administration of the Modern Camp

By Hedley S. Dimock. New York, Association Press, 1948. 283 p. \$4.00.

At last here is a book which contains the answers to the many problems of administration for the modern camp director. This book has been prepared by leaders in the various phases of the summer camping program, and is written from actual experience. It is divided into many chapters covering the various phases of the administration of a camp so that a director can use it as a reference book as problems arise, as

well as a study book in advance of summer camping.

A listing of some of the chapters will give an illustration of the value of this book: "Functions and Principles," "Organization of the Camp," "Staff Supervision," "Administration of Health and Safety," "Financial Management," "Food Service," "Maintenance of Property, Buildings and Equipment," "Interpretation of Camping," "Planning the Physical Plans of the Camp," "The Professional Role and Equipment of the Director."

This book has been praised highly by many of the members of the Committee on Camps and Conferences of the ICRC.

D. S.

The Book of Camping

By Robert Rubin. New York, Association Press, 1949. 152 p. \$2.00.

The author of this fine book has written his experiences in an easy reading style giving facts, figures, and statistics as well as examples of practical experience in a given situation. The author's philosophy of camping is to be found by reading the entire book and not in any given chapter in a concentrated form. It has been implied through practical application rather than in written statements. A valuable book for any camp director or administrator.

D. S.

Man's Disorder and God's Design

An omnibus volume of the Amsterdam Assembly Series prepared under the auspices of The First Assembly of the World Council of Churches.

- I. The Universal Church in God's Design. 210 p.
- II. The Church's Witness to God's Design. 206 p.
- III. The Church and the Disorder of Society 197 p.
- IV. The Church and the International Disorder. 210 p.

New York, Harper and Brothers, 1949. \$5.00.

Here within the covers of one book is the sum, if not the substance, of the Amsterdam Assembly. Not only are there the official reports of the section, but also the four preliminary volumes which were written as background material.

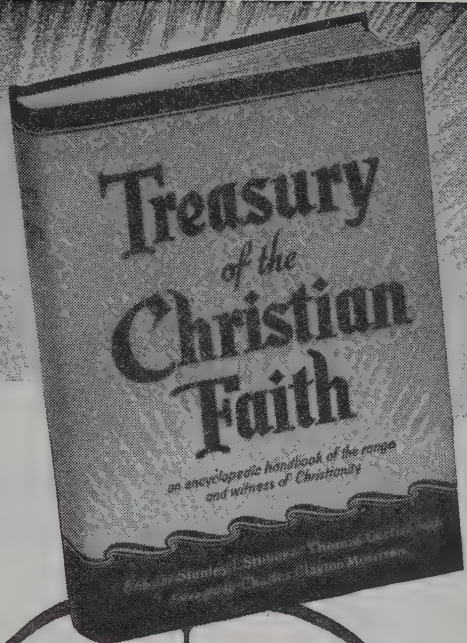
These four books were distributed to the delegates and alternates to the First Assembly and read by them before the meeting began. They were enormously influential as resource material for the findings of the Sections and Commissions.

It is difficult to single out for the purposes of a brief review the chief impressions made by this significant collection of papers. Perhaps four stand out. (1) The remarkable vitality of the Christian Church of the twentieth century. Dead trees do not bring forth the fruit described in these pages. (2) The deep concern of every branch of the church of Christ for the restoration of its visible unity. Cooperation and fraternalism are not enough. (3) The tremendous obstacles yet to be overcome before the World Council becomes an effective agency of the churches in the discharge of their worldwide tasks. (4) The unanimous agreement that the churches are responsible for the structure of society and for its reconstruction in the light of the Gospel of Jesus Christ.

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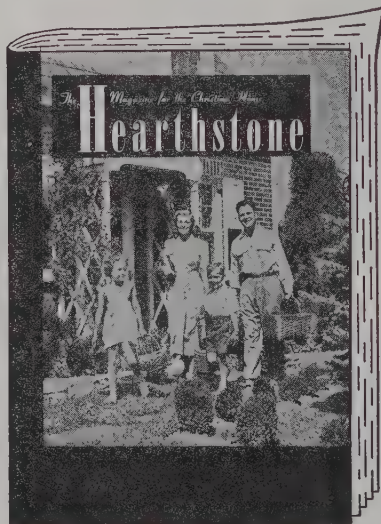
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G. E. K.

The First Assembly of the World Council of Churches

Edited by W. A. Visser 't Hooft. New York, Harper and Brothers, 1949. 271 p. \$3.50.

Many readers of the *Journal* have by now heard oral reports on the Amsterdam Assembly of the World Council of Churches. Others have read the *Findings and Decisions of the First Assembly*. A smaller number have read the 900 page volume, *Man's Disorder and God's Design*, containing the preliminary book written for the Assembly's Sections and Committees.

This book contains the official Section and Committee reports already available in other sources. But it brings together between one set of covers material not before assembled. Summaries of the general sessions, vivid descriptions of the acts of corporate worship, the discussion on the floor of the Assembly relating to section and committee reports, are all included. The constitution and rules of procedure of the World Council are reproduced. A directory is included, listing the Assembly's officers and committees, the member churches represented at Amsterdam, and the list of participants in seven classifications. It is interesting to note that of the 351 official delegates 270 were ministers and 81 lay men or women, a ratio of about 1 to 3½. Considering that more than 80 denominations out of the total of 147 were able to send only one delegate each, and that it was only natural in such instances to send a minister, it appears that the churches made a serious effort to be represented by lay as well as clerical delegates.

The value of the book is in its interpretive role. It will be of greatest use to those who wish to learn more about the background of the Amsterdam meeting and to discover why the Assembly did the things it did.

G. E. K.

Young Laymen—Young Church

By John Oliver Nelson. New York, Association Press, 1948. 159 p. \$1.75.

John Oliver Nelson has written an excellent interpretation of the opportunity of the Christian layman. The book is written particularly for the use of young adults in the local church and has a number of stimulating chapters to guide young adult groups to re-examine their Christian responsibility.

True it is that this book was written almost entirely from the point of view of the clergy and has little concept of how the young Christian layman today looks at his responsibilities as a Christian leader in his community. A good many of the activities suggested at best must be peripheral activities, but they are the traditional recommendations of the churches for their young laymen in these times.

Perhaps the greatest weakness in the book

is the tendency to ignore the opportunity of young laymen in the Christian education program of the local church. Reference is often made to Christian education activities, but there is little conception of the total program of Christian education to give laymen a rich opportunity for service. Properly used, the Christian education program offers rich returns to the lay man or lay woman who will invest a life in the Christian nurture of children and youth. I personally believe the book would have been much stronger if it had attempted to give an adequate interpretation of the task involved in the Christian nurture of children and youth.

Negative comments do not deter, however, from the essential value of the book. It is well written and has in it deep spiritual insight into the problems of our time. Groups of young laymen in the church will find it most helpful in guiding the development of their program and activities. The church owes a debt of thanks to the Haddam House for making a much needed volume possible.

I. K. B.

Hume's Dialogues Concerning Natural Religion

Edited by Norman Kemp Smith. New York 19, Social Sciences Publishers, 1948. 249 p.

This is too old and heavy a book for review here even in this revised edition, with its extra personal material. Besides, the issue between belief and disbelief is now being joined in such forms that Hume is of interest mainly to scholars. But Hume himself, as shown here in his account of his own life, in Boswell's account of his last interview with his friend as he approached death and in Adam Smith's account of Hume's last days, shines through and surmounts his philosophy.

Most of us would find it easier to meet his arguments than to match the character of one who, as Smith said, approached "as nearly to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will permit."

P. R. H.

Time to Spare

By Douglas V. Steere. New York 16, Harper and Brothers, 1949. 187 p. \$2.00.

This is a handbook of retreats to replenish spiritual reservoirs. The introduction gives a brief glimpse into kinds of spiritual retreats being practised today. The Iona Community, Trabuco, and the Work-Camp Movement are among those mentioned. Section I, "A Workbook on the Auspices for Withdrawal and Return" suggests steps to be taken for a successful retreat.

Douglas Steere says, "Perhaps the most important single factor in loosening the soul sufficiently from its encrusted attachment to the ocean bottom of the world's affairs and restoring in it the divine buoyancy that should lift it up again, is the two days of silence." He suggests that silence is the preparer for natural prayer. Few occasions of guided thinking or worship are recommended but for these times he gives (in Section II of the book) a "Cycle of Spiritual Instruction" which is a case study

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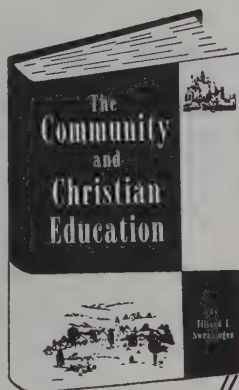
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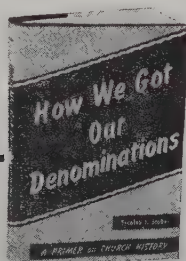
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of one of Mr. Steere's own retreats. A set of addresses, readings, and prayers is given.

The book narrows itself to only one kind of retreat but presents a framework within which usable devotional material may be found.

C. A. M.

Reading Is Fun

By Roma Gans. New York, Bureau of Publications, Teachers College, Columbia University, 1949, 51 p. \$60.

This pamphlet is one of a series* prepared for parents and teachers responsible for developing children's reading interest. Workers with children will find the methods recommended for reading development applicable to many other learning situations. Ways of utilizing the child's readiness are suggested, with methods for using family hobbies and interests to stimulate learning.

A. L. C.

Being a Good Parent

By James L. Hymes, Jr., New York, Bureau of Publications, Teachers College, Columbia University, 1949, 52 p. \$60.

This book, another of the Parent-Teachers series, deals realistically with the responsibility of both parents for letting children grow as individuals at their own rate of speed. Teachers will find this book helpful in developing understanding of children as individuals at various levels of development.

A. L. C.

Christian Science and Philosophy

By Henry W. Steiger. New York, Philosophical Library, 1948, 234 p. \$3.75.

This book discusses the basic concepts of Christian Science from a philosophical point of view. The author as a Christian Scientist presents the difference between the world view of Science and that of other religions and philosophies.

Additional Books Received

BASIC ELEMENTS OF EDUCATIONAL RECONSTRUCTION IN GERMANY. By Alonzo G. Grace. Washington 6, American Council on Education, 1949, 14 p. \$25.

*BEFORE YOU MARRY. By Sylvanus M. Duvall. New York 17, Association Press, 1949, 171 p. \$2.50.

CHRIST. By Maximilian Beyer. New York, Philosophical Library, 1949, 284 p. \$5.00. A naturalistic description of the life of Christ pointing out supposed errors in the Gospels and making Jesus only a prophet of truth.

*CHRISTIANITY AND AMERICAN EDUCATION. By Edwin H. Rian. San Antonio, Texas, The Naylor Company, 1949, 272 p. \$3.00.

*CHURCH ACTIVITIES FOR YOUNG COUPLES. By George Gleason. New York, Association Press, 1949, 127 p. \$1.50.

*CHURCH AND COMMUNITY IN THE SOUTH. By Gordon W. Blackwell, et al. Richmond, Virginia, John Knox Press, 1949, 416 p. \$6.00.

*THE EARLY METHODIST PEOPLE. By Leslie F. Church. New York, Philosophical Library, 1949, 286 p. \$4.75.

*EVANGELISM ACCORDING TO CHRIST. By Gaines S. Dobbins. New York, Harper and Brothers, 1949, 224 p. \$2.50.

EVERYMAN'S TALMUD. By Rev. Dr. A.

Cohen. New York, E. P. Dutton & Company, Inc., 1949, 403 p. \$4.50. A comprehensive summary of the Talmud and its teachings on ethics, religion, folklore and jurisprudence.

*FROM THE NILE TO THE WATERS OF DAMASCUS. By William Arndt. St. Louis, Concordia Publishing House, 1949, 143 p. \$2.00.

HIGLEY'S SUNDAY SCHOOL LESSON COMMENTARY on the International Improved Uniform Lessons for 1949. Butler, Indiana, The Higley Press, 1949, 320 p. \$1.50.

*HISTORY OF NEW TESTAMENT TIMES. By Robert H. Pfeiffer. New York, Harper and Brothers, 1949, 561 p. \$4.00.

A HISTORY OF PHILOSOPHICAL IDEAS IN AMERICA. By W. H. Werkmeister. New York, The Ronald Press Company, 1949, 599 p. \$5.00.

HOW CAME OUR FAITH. By W. A. L. Elm-slie. New York, Charles Scribner's Sons, 1949, 417 p. \$3.25.

*INTRODUCTION TO ZEN BUDDHISM. By Daisetz Teitaro Suzuki. New York, Philosophical Library, 1949, 136 p. \$3.75.

*JESUS THEN AND NOW. By Willard L. Sperry. New York, Harper and Brothers, 1949, 224 p. \$2.50.

*ON GETTING INTO COLLEGE. A Study Made for the Committee on Discriminations in College Admissions. Washington, D. C., American Council on Education, 1949, 99 p. \$1.00.

PALESTINE ANCIENT AND MODERN. A Handbook and Guide to the Palestinian Collection of the Royal Ontario Museum of Archaeology, Toronto, University of Toronto Press, 1949, 116 p. \$2.00.

*THE PSYCHOLOGY OF PERSONAL ADJUSTMENT. By Fred McKinney. New York, John Wiley and Sons, Inc., 1949, 752 p. \$6.00.

RECORD OF THE OSCAR S. STRAUS MEMORIAL ASSOCIATION. Edited by George S. Hellman. New York, Columbia University Press, 1949, 69 p.

*RECOVERY OF MAN. By F. R. Barry. New York, Charles Scribner's Sons, 1949, 109 p. \$2.00.

*THE RESPONSIVENESS OF KINDERGARTEN CHILDREN TO THE BEHAVIOR OF THEIR FELLOWS. By Esther Kite Harris. Washington 25, Society for Research in Child Development, National Research Council, 1948, 184 p.

THE SMALL SECTS IN AMERICA. By Elmer T. Clark. Nashville 2, Abingdon-Cokesbury Press, 1949, 256 p. \$3.00. A revised and enlarged edition of the book which, published in 1937, was the first to describe the numerous small religious bodies in the United States. Much important new material has been added.

THE STORY OF METHODISM. By Halford E. Luccock and Paul Hutchinson. Nashville 2, Abingdon-Cokesbury Press, 1949, 528 p. \$4.00. The absorbing history of a great denomination, now brought up-to-date with the addition of two new chapters by Robert W. Goodloe. Contains original illustrations.

TALKS TO YOUTH. Edited by Gordon C. Speer. Nashville 2, Abingdon-Cokesbury Press, 1949, 127 p. \$1.50. Short talks on subjects of vital interest to youth by eighteen of America's prominent ministers, educators and youth leaders.

*YOU CAN READ THE BIBLE. By Charles D. Spotts. Philadelphia 2, The Christian Education Press, 1949, 127 p. \$1.50.

YOUTH—KEY TO AMERICA'S FUTURE. By M. M. Chambers and Elaine Exton. Washington 6, American Council on Education, 1949, 117 p. \$2.00. Here are 240 informative annotations of recent books, pamphlets and magazine articles on adolescence, child labor, delinquency, religion, youth serving organizations, etc.

*To be reviewed.

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Doorway to Dedication

(Continued from page 22)

all children, for thy burning indignation against those who do them wrong, for thy declaration of their nearness to the Father;
All: Blessed be God.

Leader: For the abounding energy and enthusiasms of children, their love of adventure, their quick and generous trust in those who surround them;

All: Blessed be God.

Leader: For their joy in beautiful things, their love of play, their mirth and laughter;
All: Blessed be God.

Leader: For thine own divine and human childhood and youthhood; for thy Mother's gentle care; and for all unknown souls who taught and tended thee;

All: Praise be to God.

Leader: For thy growth in wisdom and stature, and in favor with God and man,
All: Praise be to God.

Leader: Spare us, good Lord, spare thy people thou hast redeemed, remembering what thou hast wrought in us, and not what we deserve.

All: Spare us, good Lord.

Leader: From carelessness and indolence in our teaching, and from unwillingness to share our best;

All: Good Lord, deliver us.

Leader: From dullness; from irritability; from the cheap desire to dominate;

All: Good Lord, deliver us.

Leader: From the sin of elevating our opinions above the truth, and the equal sin of having no opinions,

All: Good Lord, deliver us.

Leader: That we may have a deepened sense of the fatherhood of God, and may so practice his presence that those we teach will see what we mean,
All: We beseech thee.

Leader: That our lives may be clear spaces in which children and youth will find happiness and law,
All: We beseech thee.

Leader: That we who teach truthfulness may grow in truthfulness;

All: Amen.

Leader: That we who teach brotherhood may grow in brotherhood;

All: Amen.

Leader: That we who teach reverence may grow in reverence;

*All: For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.*³

BENEDICTION

A Million Hours in Leadership Education

CHICAGO, Ill.—A million hours is a conservative estimate of the time which 57,219 enrolled students and 3,228 instructors, together with deans and committee members in communities throughout the United States, spent in one year in interdenominational leadership schools.

This figure is based on figures recently compiled by the International Council of Religious Education for the year closing August 31, 1948. During this year, 702 interdenominationally sponsored leadership schools were held. This is more than the total for any year since 1936. These schools were held in 43 states of the United States as well as in the District of Columbia, Canal Zone, Hawaii and the Philippines. 39,061 course cards were awarded to students who had completed the work of their courses. In each of 13 states, more than 1,000 course cards were awarded. The highest was Pennsylvania, 7,238.

In addition to the interdenominational schools, many classes and schools are held by individual denominations. Reports have come to the International Council from 32 denominations in which a total of 151,804 course cards were awarded during the year.

³ Adapted from a litany by the Very Reverend John Wallace Suter.

What's Happening

Parshad Award Winners for 1949 Announced

CHICAGO—MISS ELIZABETH JANE CLARY, Disciples of Christ, of Wilmington, Ohio, and GEORGE LEWIS, Presbyterian, U.S.A., of Hersman, Illinois, are winners of the two national Parshad National Youth Week awards for 1949, it was announced by REV. DENNIS SAVAGE, of the United Christian Youth Movement, which sponsors the award.



George Lewis



Elizabeth Jane Clary

The award will entitle the national winners to \$400 a year for four years to any college of their choice and annual attendance at one of seven summer regional planning conferences of the U.C.Y.M.

Miss Clary, who graduated from high school as class valedictorian, will begin her second year as a student at Phillips University, Enid, Oklahoma, in the fall. A leader in school and church work, Miss Clary has led study and worship programs at school, church and summer conferences; served as church school teacher, pianist, and junior choir accompanist, and is active in denominational and interdenominational work.

Lewis, an honor graduate of the Mount Sterling Community high school, will enter the University of Illinois at Urbana in the fall. As a member of the Presbyterian Westminster Fellowship, he has served as chairman of the fellowship commission, secretary, and president. During his term as president his group won first place award in the National Adventure in Fellowship contest. He has also been active in his local church, Sunday school, youth choir, and summer youth conferences and camps.

Regional winners of \$250 annual college scholarship and summer conference awards are as follows:

Central—MISS PEGGY ANN LEU, Reformed Church in America, Pella, Iowa

Southern—D. C. JAMES, Presbyterian U.S., Natchez, Mississippi.

Eastern—MISS JOAN WATERS, Presbyterian U.S.A., Williamsport, Pennsylvania.
Pacific—MISS FRANCES F. SHORROCK, Disciples of Christ, Seattle, Washington.

Southwestern—ROBERT H. SMITH, Presbyterian U.S.A., McAlester, Oklahoma.

Rocky Mountain—MISS CHARLOTTE GREENE, Disciples of Christ, Beatrice, Nebraska.

Dr. Nace to Succeed Dr. Dawber at Home Missions Council

NEW YORK CITY—The REV. DR. I. GEORGE NACE, general secretary, Board of National Missions of the Evangelical and Reformed Church, St. Louis, has been named co-executive secretary of the Home Missions Council of North America. His appointment is effective October 1.

Dr. Nace succeeds DR. MARK A. DAWBER, who will retire this fall. Dr. Dawber has been co-executive secretary of the Council—an interdenominational Protestant agency composed of twenty-three major denominations—since 1937. The other executive is Miss EDITH E. LOWRY.

In his present post, Dr. Nace is in charge of the national missions program of his denomination throughout the United States and has administered an annual budget of over one-half million dollars.

For seven years, he was executive secretary of the Council of Churches in Portland, Oregon, where he succeeded in tripling the Council program. Under his direction, the Council sponsored the first service men's center, opened Sunday schools in Federal housing projects before even the grocery stores were established, and instituted a bureau for returning veterans months ahead of V-E day.

From 1920 to 1933, Dr. Nace was a missionary in Japan. During the war, he assisted the U. S. Government in the Japanese relocation program on the Pacific Coast.

Dr. Nace received his theological training at Theological Seminary, Lancaster, Pa., and Union Theological Seminary. He served as a pastor in the Trinity Reformed Church, Connellsville, Pa., and St. John's Evangelical and Reformed Church, Tillamook, Oregon.

World Order Sunday

NEW YORK, N. Y.—World Order Day is annually held on the Sunday nearest October 24, the anniversary of the United Nations. This year the special observance will be held on Sunday, October 23. The Department of International Justice and Goodwill is preparing a special World Order Day Message for use in the churches on that Sunday, together with supplementary material for study and discussion groups.

Many churches will also join in the international secular observance of United Nations' Day, Monday, October 24. The Department of State has announced a tentative schedule of printed material for this occasion, including posters.

Church World Service to Collect Clothing

NEW YORK, N. Y.—A nation-wide campaign to secure good used clothing for overseas relief will be carried on from September 15 to Thanksgiving Day 1949 by Church World Service. Churches are asked to make

Religious Education Week Daily Features and Themes

CHICAGO, Ill.—Plans are maturing in tens of thousands of churches for the observance of Religious Education Week, September 25—October 2. This is the week when most churches and community church councils begin a new year's work. The united observance by churches of many denominations offers an opportunity to demonstrate the great importance of Christian teaching.

The general theme for the week is "The Community for Christ." The following emphases and themes are suggested for each day:

Sunday, September 25, *Rally Day*, "Children of God."
Monday, September 26, *Leaders' Day*, "Teachers of Religion"
Tuesday, September 27, *Family Day*, "Parents of Vision"
Wednesday, September 28, *Local Church Day*, "Fellowship of Christians"
Thursday, September 29, *Interdenominational Day*, "Citizens of the Community"
Friday, September 30, *Youth Day*, "Youth of the New Day"
Saturday, October 1, *Enlistment Day*, "Men of Reconciliation"
Sunday, October 2, *World Communion Sunday*, "Church of All Nations"

THE WHITE HOUSE
WASHINGTON

April 23, 1949

Dear Dr. Ross:

I am happy again to welcome the annual observance of Religious Education Week, September twenty-fifth through October second, sponsored by the International Council of Religious Education.

The practice and teaching of religion constitute a significant phase of our American culture. Our people share the conviction that the motivations which lie at the heart of the democratic way of life are identical with those of religious teaching. The spiritual ideals which impelled our forefathers to seek freedom of worship in this country must constantly be renewed if our democratic institutions are not to decay.

Particularly in this crucial year of 1949 will united celebration of Religious Education Week serve a practical purpose: it will demonstrate to all the incontestable validity of religious teaching in our struggle with the forces of selfish materialism, both at home and abroad.

The resources of religion are an important factor in the development of the personal and social integrity of our own citizens. As for the forces of international strife, they can be persuaded by our example that a nation which cherishes the Golden Rule cannot but reap a fruitful harvest of good will among its neighbors.

Very sincerely yours,

Rev. Dr. Roy G. Ross,
General Secretary,
The International Council
of Religious Education,
203 North Wabash Avenue,
Chicago 1, Illinois.

President Truman endorses the observance of Religious Education Week.

a general appeal for clothing plus the 80¢ a pound for handling, and community councils and other organizations are asked to make concerted clothing drives. According to Dr. STANLEY I. STUBER, Director of Promotion, "Despite an all too prevalent conception of a decreasing need for overseas relief, the true picture is one of acute need for good used clothing in many areas of the world today. This is particularly true of the millions of refugees in Germany, Greece, Palestine, and the Far East."



A high point in the pageant was the dramatization of world friendship projects: school supplies to Spain, left, and to American Indians, right; and dolls to children of Japan, center below.

St. Paul Weekday Church Schools Celebrate 25th Anniversary

By Margaret Tappan*

ST. PAUL, Minn. (Special)—The 25th Anniversary of the opening of the Weekday Church Schools of St. Paul, Minnesota, observed May 22, 1949, was more than a landmark in Christian education history; it was also a practical demonstration of inter-denominational cooperation. For several months, prominent clergy and laymen worked together on committees. Young people from many churches in the Young People's Council took the part of fifty-eight historical personages. Fifteen children's choirs participated in the pageant, as did most of the fifteen hundred children from the weekday church schools. The Council of Church Women took over the decorations for the Silver Anniversary Banquet.

The banquet, held on the preceding Friday evening, honored former teachers and parents of present weekday church school pupils, who had themselves attended classes when they were children. There were six second generation families represented. DR. GERALD E. KNOFF, Associate General Secretary in Educational Program of the International Council of Religious Education, spoke on the subject, "Our Greatest Need," which greatly strengthened the more than two hundred lay workers in attendance. An unusual feature of the dinner was the presence of the four weekday church school directors who had served during the quarter-century period—REV. HAYDEN STRIGHT, MISS WYNN PLUMMER, MRS. H. W. MAHLE and DR. MARGARET TAPPAN.

A Pageant, "A Seed Grows in Christen-

dom," was presented, on Sunday afternoon, to a full house in the theatre section of the civic auditorium. The script of the pageant was written by Miss Wynn Plummer, well known among children's workers throughout the country because of her many years in St. Paul and Chicago.

The pageant, based on the parable of The Sower, presented three episodes which portrayed the early beginnings of church life in the city, depicted the growth of the weekday church school movement and showed some of the fruits of Christian education in the lives of boys and girls. The high point in the pageant came when different projects of world friendship, developed through the twenty-five years, were dramatized.

The symbolism of fruit-bearing was further portrayed by eight young women bearing platters of fruit as offerings to God. They were joined by other young people in costumes of artisans and professionals, holding aloft the tools of their trade as their dedication to God.

Over four hundred sixth-grade boys and girls received certificates of graduation. Former graduates were asked to stand. A roll call of other groups who had shared in the activities of the Ramsey County Sunday School Association and its successor, the St. Paul Council of Churches, included the Ministers' Association, the Council of Church Women, and Leadership Training School graduates.

At the beginning of each episode, the portrayal of the Sower, by Martin Schlickler, a Macalester College student, against a background of organ music added greatly to the interpretation of the parable. A large backdrop, twenty-four by thirty feet, depicting

the skyline of the City of St. Paul, was worthy of a story all its own with its many despairing moments.

The Anniversary observance did much to strengthen the weekday program of the St. Paul Council.

Councils in Action

WICHITA, Kans.—At the July meeting of the Cabinet of the Wichita Council of Churches, DR. WALTER H. UPTON, Executive Secretary, tendered his resignation, to take place October 31, 1949. His resignation was accepted with deep regret. Dr. Upton is leaving the Council to become the pastor of Plymouth Congregational Church in Wichita. Dr. Upton has been executive of the Wichita Council since November, 1947. He had formerly been pastor of the Congregational Church in McPherson, Kansas. The program, under Dr. Upton's leadership, has been expanding and he has been a wise leader in many church and community projects.

COLUMBUS, Ohio.—The REV. J. ALBERT CLARK, now Director of Religious Education for the Congregational Christian Conference of New Hampshire, has been elected Director of Religious Education and Youth Work for the Ohio Council of Churches. He will start work October first. The REV. W. HENRY SHILLINGTON, now pastor of the Methodist Church of Salem, Massachusetts, was elected Associate Executive. These appointments were announced by DR. B. F. LAMB, President of the Ohio Council of Churches.

DENVER, Colo.—The REV. HAROLD M. GILMORE resigned as secretary of the Colorado Council of Churches on June 1. He remains as Executive Secretary of the Denver Council of Churches and Religious Education and as Manager of the Geneva Glen Camp.

DR. HERBERT STOTTS, a teacher of rural work on the staff of the Iliff School of Theology, and Methodist director of rural work for Colorado and Wyoming, has accepted an appointment as part-time secretary of the Colorado Council of Churches.

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*Director of Christian Education, St. Paul Council of Churches, St. Paul, Minnesota.

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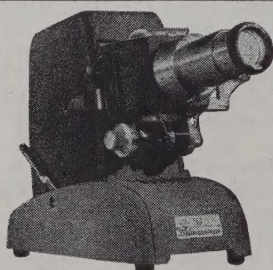
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Denominational News

DENVER, Colo.—Recently the Colorado Baptist State Convention announced that Miss MARGARET POE has become its Director of Christian Education. Miss Poe received an M.A. in religious education and a B.D. degree from the Berkeley Baptist Divinity School. She served at one time in Christian education work in the Richmond, California defense area. Recently she has completed five years of service as Director of Christian Education for the First Baptist Church of Long Beach, California.

PHILADELPHIA, Pa.—The Board of Christian Education of the Presbyterian Church in the U.S.A. recently announced the opening of a new office for Women's Work at 2330 North Halsted Street, Chicago, Illinois. Miss EDITH BROOKMILLER, assistant secretary of the department, is in charge of the regional office.

Recent appointments to the staff of the Board of Christian Education are as follows:

REV. NORMAN F. LANGFORD, formerly Assistant Editor for the Board of Publication of the United Church of Canada, is to be assistant editor-in-chief. MRS. MARY ESTHER MCWHIRTER has become assistant editor in the children's division.

DR. T. RAYMOND ALLSTON, formerly Director of Curriculum Promotion, has become assistant to DR. PRICE H. GWYNN in the Department of Leadership Education. He will have special responsibilities for superintendents and directors of religious education. REV. SCOTT T. RITENOUR of Dayton, Ohio is to succeed Dr. Allston as director of promotion for the new curriculum.

MISS JULIA V. D. TOTTEN, former field director of Christian Education in Cleveland, has become assistant director of the department of children's work.

NASHVILLE, Tenn.—The Board of Education of The Methodist Church is to build new headquarters, to be located at 19th Avenue South and Grand, just across the street from Scarritt College. The Board hopes to move into the new quarters by September 1950. During the period of construction the Division of the Local Church and the Accounting and Service Departments are quartered in a group of buildings in the vicinity of 17th Avenue and Division St. The Division of Educational Institutions and the Editorial Division will remain at the Publishing House, 810 Broadway, where the other divisions have also been located for many years. An increase in business has made it necessary for the Publishing House to take over this space.

ELGIN, Ill.—DR. RAYMOND PETERS, General Secretary of the General Brotherhood Board, Church of the Brethren, announces the following staff changes:

The REV. J. HENRY LONG has become Director of Audio-Visual Education for the General Brotherhood Board, succeeding ROBERT KNECHEL who resigned last winter. Mr. Long began his work on June first.

On June 1, MISS HAZEL KENNEDY succeeded MISS GENEVIEVE CRIST, the children's editor for Brethren Publications.

If He Had Not Come

(Continued from page 24)

finished, we can return to the bakery for cookies and hot chocolate.

(They all move as a group to center stage down in front of platform.)

DON: Merry Christmas! Bob. All of us at the Orphanage are thankful for the wonderful gifts we received from your Church group. So often people send us their leftovers and broken-down-stuff. And don't forget—we're going caroling at the hospital this afternoon!

BOB: Christmas will always mean more to me than it ever has before! It's Christ's birthday! A time of joy and peace! A Holy Day!

(All of the actors and actresses go out into the audience, speaking to various rows. They move from the front of the church toward the back, where they form a procession. The director can decide who should say what lines, repeating them several times until they reach the back of the church. However, we have indicated who might say what. The organ should play softly while this is going on.)

FACTORYMAN: This is Christmas. (And later he might say) It is Christ's birthday.

TRIO MEMBERS: (each in different aisles) Let us remember Him and his teachings.

KOLOFF: In the City of David the Prince of Peace was born.

JARNELL: The Child of Mary who came into a muddled world. Remember the Babe in the Manger.

DON: May there be peace among men of good will.

THE TWO BOBBYS: Jesus did come! This is his birthday. Let us remember him on his birthday.

OTHERS: Christmas is a Holy Day. Let us give thanks to God.

(The lines can be varied and repeated several times. They should be said directly to the people seated in the pews, using gestures of emphasis. This adds a personal touch and helps to "get the message over." After they arrive at the back the cast forms a procession.)

(In the meantime, the lights in the front have been dimmed, and stagehands have placed center front a rustic manger. JOSEPH and MARY take their places in the dark. Other characters in the typical Nativity scene may be added if desired.)

(As the lights come up on the manger scene, the procession moves down the center aisle singing, "Joy to the World." The cast gathers informally at the front of the church, kneeling or standing, looking up to the Nativity scene. When the song is ended, let the minister give a closing prayer, and the play is ended. A suggested prayer is given below.)

MINISTER: "O Loving Father, who hast brought us again to the glad season when we commemorate the birth of thy son, Jesus of Nazareth, grant that his spirit may be born anew in our hearts this day, and that we may joyfully welcome him to reign over us. Open our ears that we may hear again the angelic chorus of old; open our lips that we too may sing with uplifted hearts, Glory to God in the highest, and on earth peace, good will toward men. Amen."

Current Feature Films

Estimates Prepared by Independent Filmscores

Films gauged to (but not necessarily recommended for):

M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

†**Alias Nick Beal** (Par.) Ray Milland, Thomas Mitchell, Audrey Totter, Geraldine Wall. *Drama*. A morality play on the "Faust" theme—how an honest district attorney is tempted by a suave stranger (Lucifer in disguise) to trade this conscience for evidence that will convict known criminal and open for himself the way to the governorship, regrets his bargain and saves his soul just in time. . . . An *interesting* fantasy, expertly played, directed for suspense and mystery, and *setting forth laudable ideals* convincingly. Denouement would have been more effective without resort to use of material Bible as charm against evil.

M,Y

†**The Champion** (UA) Kirk Douglas, Arthur Kennedy, Ruth Roman, Paul Stewart. *Drama* based on Lardner story about the rise of prize fighter who gets to the top by using, then discarding or betraying, anyone who can help him on his way. . . . *Exceedingly realistic* as to atmosphere, its fight sequences as brutal and vicious as have yet been screened. Tautly directed, with convincing pictures of a contemptible opportunist and of others anything but admirable, so presented as to demonstrate why they are unworthy of emulation.

M

The Crooked Way (UA) Ellen Drew, John Payne, Sonny Tufts, Rhys Williams. *Melodrama* about a veteran, victim of amnesia, who in seeking clues to his past in Los Angeles discovers that he has been a vital link in vicious gangster ring, undergoes brutal experiences before succeeding in making break with his past. . . . One of the most *ugly, sadistic* gangster films in months.

M

The Forbidden Street (Fox) Dana Andrews, Maureen O'Hara, Sybil Thorndyke. *Drama* based on novel, "Britannia Mews." How a sheltered London girl of the 1880's elopes with a ne'er-do-well, alcoholic artist, suffers degradation with him in slums, is blackmailed after his accidental death by ancient harrikan who accuses her of his murder, finally finds happiness with another man, also addicted to drink, who resembles him but has more character. . . . Conscientious attempt to reproduce physical atmosphere of period expended on film that turns out to be mainly *pointless and dreary*. Episodic rather than dramatic.

M,Y

The Fountainhead (War.) Gary Cooper, Robert Douglas, Raymond Massey, Patricia Neil. *Drama*. Architect's fight to keep his artistic integrity, refusing all temptation to compromise revolutionary ideas on functional design, no matter what the effect on society or himself. . . . A *highly polished, pretentious* presentation, extremely muddled in its philosophy—particularly when the to-

talitarianism against which it seems to stand is specifically exemplified in the hero's dynamiting of a housing project which he designed and the builders altered. Of no help is a neurotic romance, devoid of honor or motive.

M

***The Great Dan Patch** (UA) Charlotte Greenwood, Henry Hull, Dennis O'Keefe, Gail Russell. *Drama*. The career of the famous champion pacer of the turn of the century, with, as a frame, the return of a farm boy, son of the horse's first owner, to the values of his boyhood, from which he for a period has departed. . . . An *unpretentious, interest-holding* film, with fine shots of horses and an appealing story as background.

M,Y,C

The Great Sinner (MGM) Ethel Barrymore, Melynn Douglas, Ava Gardner, Walter Huston, Gregory Peck. *Drama*, set in and near Weisbaden gambling casino in 1860's. Young Russian novelist sets out to reform fascinating lady who he discovers is, with her father, madly devoted to gambling despite the precarious existence it entails. He does so, but in the process himself becomes a victim of the mania, sinks to the depths of degradation, is pulled back only after casting himself on God's mercy and confessing his sins in new novel. . . . *Absorbingly told*, intended to paint the evils in store for those who engage too heavily in gambling. But so exciting has the "downward way" been portrayed, so detailed are the techniques of the casino, that audience reaction is likely to be that it's worth what it costs, and anyway one can always stop in time. The happy ending, too, seems contrived, tacked on.

M,Y

House of Strangers (Fox) Richard Conte, Susan Hayward, Edward G. Robinson. *Drama*. How the unnatural philosophy of hate and discord instilled into his four sons by immigrant Italian father who rises to power as East Side banker warps and embitters their lives even after his death. . . . Performed effectively and directed to hold intense interest to the end, this is one of the most *somber, depressing* films of recent months. Preaches its sermon well, but its *message is diffused* through love story that never quite fits, and through lack of clarity in characterizations.

M

†**I Am With You** (Swedish) *Drama* made by some of Sweden's top actors and film technicians for the Church of Sweden had successful commercial run in Sweden and is being tried out on that basis here. Its story is that of a young missionary on the Southern Rhodesia field who meets repeated disillusionments, decides to give up his calling but eventually overcomes his doubts and remains. . . . A rather scattered, often undramatic story, but *extremely worth while* in its realistic portrayal of life at an African mission, with natives carrying many of the roles, and its many memorable characterizations. Dubbed English dialogue.

M,Y

Operetta (Austrian) *Musical* produced nine years ago in Vienna and just now released in the U.S. Quantities of operetta scenes and music set in plot about a producer's love for opera singer. . . . *Bright and*

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lilting, with many waltz numbers performed by a large and able cast. A treat for operetta fans. **M,Y**

The Red Menace (Rep.) Hanne Axman, Barbara Fuller, Robert Rockwell. *Melo-drama*. Young Americans duped into Communist party membership finally realize they have had their ideals exploited, are in hands of ruthless crew and face disaster if they try to escape. . . . If all U. S. Communists are as hysterical, unstable as these, held in leash by such obviously inhuman monsters, we have little to fear from them. Portrayal of infiltration techniques has validity, but conviction is lacking throughout because of contrived story, obvious, unmotivated characterizations. **M,Y**

Rubens (Belgian) *Documentary*, with commentary in English. A 45-minute look at paintings by the 16th century master, comparing them with others, tracing their development; explaining their significance

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. . . A fascinating use of the camera to demonstrate techniques, *done with imagination and skill*. **M,Y,C**

***Sand** (Fox) Rory Calhoun, Coleen Moore, Mark Stevens. *Drama*. When prize stallion, a show horse, breaks out of burning boxcar and flees into the mountains, his owner pursues him, refusing to believe he has reverted to wild state. . . . The setting—Colorado mountains photographed in technicolor—is the main thing, and a beautiful one. Wonderful shots, too, of horses and of heavers in action. *Visually rewarding*. **M,Y,C**

Sorrowful Jones (Par.) Lucille Ball, Bob Hope, Mary Jane Saunders. *Farce*. Damon Runyan story about bookies, gangsters and related Broadway characters has been refurbished as a Hope vehicle. As a tight fisted bookie who is jarred loose from his pocketbook when a little girl left with him

as hostage for a bet suddenly becomes fatherless, he has a field day with witticisms and comic situations. . . . *Wordy and frequently pedestrian, but with plenty of laughs in the slapstick tradition*. Juxtaposition of brutal gangster types with carefree farce is, however, a bit jarring to say the least. **M,Y**

We Were Strangers (Col.) John Garfield, Jennifer Jones, Gilbert Roland. *Melo-drama*. In a 1933 Cuban insurrection, a small unit labors to execute plot to kill president and cabinet at one blow; their effort is to no avail, and leader is killed as real revolution breaks out. . . . Actual Havana setting and graphic presentation of danger-ridden, back breaking labor give an authenticity not borne out by somehow wooden action and stumbling story line. You are constantly aware that these are Hollywood actors, not revolutionaries. *Grim fare*. **M**

New Materials on Japan

Selected by Donald R. Lantz*

THE FOLLOWING audio-visual materials are recommended for use during the missionary education emphasis on Japan. Information on additional older materials and new materials not yet announced is available from your own denominational headquarters or audio-visual department.

Kenji Comes Home

16mm, sound, black and white, running time, about 45 minutes. Producer: Protestant Film Commission. Available from RFA and denominational publishing houses. Apply for rental.

The new Protestant Film Commission's film about a returned Japanese soldier and the impact of Christian missions upon him. To be released in September.

Kyoto Story

16mm, sound, black and white and color, running time, 30 minutes. Produced jointly by the Congregational-Christian Churches and the Evangelical and Reformed Church. Available from: Missions Council, 19 S. LaSalle St., Chicago 3, Illinois; Pilgrim Press, 14 Beacon Street, Boston 8, Mass.; Audio-Visual Department, Evangelical and Reformed Church, 1505 Race Street, Philadelphia, Penna.; Audio-Visual Department, 1720 Chouteau Ave., St. Louis, Mo.

Pictured in Kyoto, Japan, the work of a missionary is told through a missionary's explanation given on the spot to a G. I. Recommended for juniors to adults to develop appreciation for the work of a missionary in Japan.

THE FOLLOWING 2" x 2" slide sets by Dr. Paul H. Vieth were photographed by him while he was on duty in Japan as Religious Education Advisor. The slide sets are intended to give appreciative acquaintance with the Japanese people. Some Christian

*Assistant Director, Department of Audio-Visual and Radio Education, International Council of Religious Education.

mission work is shown. They are highly recommended for the age groups indicated, and are available for sale or rent from the Visual Education Service, 409 Prospect Street, New Haven 11, Conn.

Jiro and Hanako of Japan: I. Home, School and Church

39 slides and script. Sale, \$14.50. Rental: \$1.50.

A typical boy and girl of Japan: the house they live in, their school and church, what they wear and how they live. Suitable for children from 6 to 12.

Jiro and Hanako of Japan: II. Work and Play

39 slides and script. Sale, \$14.50. Rental: \$1.50.

The "chores" which Japanese children do, the games they play, boys' day and girls' day, what they do on holidays, etc. Suitable for children from 6 to 12.

Let's See Japan!

60 slides and script. Sale, \$22.00. Rental, \$2.50.

A journey to Japan for junior and junior high school boys and girls, including scenes of the country and people, agriculture and other work, war damage, religions. Some of the scenes and events which are described in the junior book *Where the Carp Banners Fly* are included.

Japan: The Land and the People

65 slides and script. Sale, \$23.50. Rental, \$2.50.

A visit to the Japan of today, including the country, the people, work, dress, customs, and religion. The harrowing results of wartime destruction are shown, but the total effect is one leading to interest, reconciliation, and goodwill. For high school, young people, and adults.